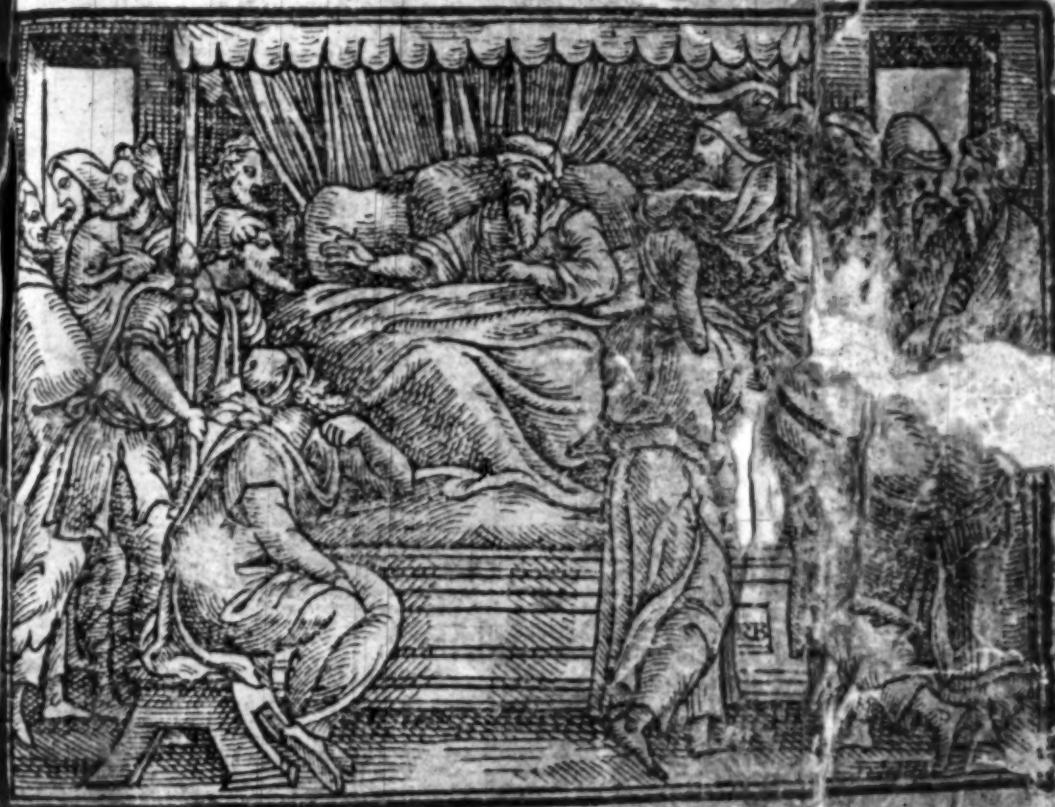


The Testaments of the twelue
Patriarches, the Sons of
Iacob : translated out of G...
into Latine by Robert Crosther,
sometime Bishop of Lync Inc, and
Englyshed by A. C.

With the Testament of Iacob their Fa-
ther: prefixed and briefly gathered
out of Genclis. 48. 49.



AT LON D O T.

Printed by Iohn Daye, dweling
ouer Aldersgate. 1574.

g c n m g r a t i a & P r i u l e g i o R e g i a M i s t a t i o n

To the Christian Reader.



beit these our happy dayes
in some respect, good Christian, haue and enjoy diners
and sundry workes, tedyng
to the subuersio of Belial, and
the erection of godlynes: yet
considering that as earthly, so we spirituall
boldioz seldom runne to the watch with-
out a larum: I thought it conuenient to call
upon you wyth thys graue & godly booke,
of long tyne hid in Hebrew, now come to
lyght in Englishe. The malice of the Iewishe
people in concealing it, by reason of Christ
the righteous, so often prefigured, was ir-
tollerable, but the singular prouidence of
God in preserueng it unspeakable, and now
at the last, though chargeable, yet fruitfull
is the expressing and printing in our natu-
rall language of this, so worthy, so golden a
wicte: beyng of it selfe, without the accessas-
ty paintyng of eloquent speach, a Mirour for
Princes, a Precher for all Christians, a beauti-
full Glasse for Wecomé, for Children, Seruants,
and such lyke, a wise, plausible, and most
ready Scholemaster. For, to apply to euery
particular estate hys peculiar propertie: Art
thou a Prince, a Magistrate, a Ruler, let Iuda
rule thee: If thou thinkest vpon manly cou-
rage, he teacheth thee valiauntnesse, if thou
seekest to gouerne aright, he willichthee to
lee tyranny: if thou thickest after manners of
life, he soundeth it out, that Vaineglorie,

A. g.

For

To the Christian Reader.

Leuy.

Jacob.

Fornication and Discorde, blemishe, weaken, and at length vtterly cōsume Nobilitie. Let me proceede farther, and aske a questiō: Art thou a Bishop, a Minister, a Preacher of Christ his byzth, lyfe and death: behold Leuy as a lanterne. Thou cāst teach thy selfe, but he can teach thee better: thou speakest to other, harken to hym that talketh to thee: of thy office, how Holy it is, how Honorable, the contemners thercof how miserable, by whom begon, continued, and confirmed: of thy state of lyfe, what and how it should be, *nunquam sine Sale, sine Sole:* to be short, of thy blessednes if thou art godly, wise, and learned: of thine and their plagues where thou lyuest, if wicked and ignorant. What should I say more? Looke vpon Jacob O you Parents, peruse these 12. godly Fathers in ryme & order: learne of hym & hys, to pray to God in Christ his name for your Children, haue a regard to their instruction: the want of the former your Children shall misse, the neglect of the latter, you your selues shall bewayle. For the harty prayer of a Father to the Almighty for his Children, is a right singular benefice: but he that for foolyshe pitie geueth to them the bridle is before God accoumpted a giltie partaker of their sinfull race. Use this booke therfore, harkē how to teach your selues & your Children. You haue already handled a Sicke mans salue, enjoy now at length a Sicke mans tonge, to en-
Cruct them when you leaue them, and what

To th e Christian Reader.

to leaue them when you dye: els their ende
wyll be lamentation, but yours lamentable
miserie. And coine you hether you Children
of the earth: reade, see, and say that olde Fa-
ther Ruben with his good Bretheren readely Ruben.
and rightly describe the blcsid path of righ-
teousnes, and the forlorne way of Belial, the
one to flee, the other to follow. Wylt thou
beginne with the eldest, for that olde age
seemeth wyllest? stop not then the eares of
thy hart and body to so wylse and sweete a
Charmer. O the number, O the ouglesome
portraiture of those deadly spirates, that he
hath so orderly numbered and cunningly
coloured.

Lechery,	Pryde,
Enuy,	Vaine glory,
Glotony,	Vnrighteousnes,
Brauery,	Wilfull Ignoraunce.

All these as they seeine, are in deede per-
nicious: but the former is most detestable,
the ende whercof is consumption of thys
earthly body, and destruction of the soule.
which welspring and puddle of euil, if thou
wylt haue dried vp, cease from drunckenes:
if not see it, haue not a narrow and greedy
eye vpon a beautifull face: if not drinke, stop
thy mouth from busy questions with wan-
ton wcomen: to conclude, if not therem be
ducked and drowned, vse labour, tame
youthfulnes. For in this I overshooting my
felle, (saith Ruben to his Children) defiled my
Fathers bed. Therefore looke not vpon the

A. iij. beaute

To the Christian Reader.

beautie of weomen, muse not vpon theyr doinges, but keepe your selues occupied, either in learning or some worke: charge your wiues and daughters that they trim not their heads, will them to chasiten their lookes, for euery womā that dealeth deceitfully in these things, is reserued to the punishment of the world to come. Thus said Ruben, thus said old Ruben, thus said old and wise Ruben: Labour thus to lyue, ye Sonnes and Daughters, ye young Sonnes and Daughters, ye young and vnwyse Sonnes and Daughters, labour thus to lyue, thus to dye. The obseruation of which trade of life, seing it is difficult without the fulfylling of the lawe, and the lawe partly consisteth in mutuall loue: striue wylth Symeon the second Brother to auoyde strife, whiche blyndeth the mynde, pineth the body, prouoketh murder. The remedye wherof, is both forgering and forgettynge. Take vnto thee Ioseph his chearefull countenaunce, a perfecte platforme of a quyete mynde, yet set before thyne eyes Symeons wythered hand, a right plague for such a sinne. All whiche disquietnesse and mischiefe, safely to set aside, let not Iuda be set apart. Gather by hym experiance, that for a man to glory in his owne woxkes is sinfull, and he whiche vppraydeth an other mā his vice, standeth slippery. Iuda choked Ruben his eldest Brother wylth bys fornication: marke, who sinned immediatly but envious and raylyng Iuda? Did he not offend after ȳ flesh in

Simeon.

Iuda.

To the Christian Reader.

In the Chananites house? Dyd he not take a wyfe wythout consent of Parentes ; two great sinnes, and alas in these our dayes to much vsed, yet punished, the one with wāt, losse, or at the least, sinale ioy of Childeſe faſth Father Iuda the Patriarche: but the other with vntollerable damage of body & ſoule ſayth S. Paule the Apostle. Wherefore abſtaine from wyne, abhorre dronkenneſſe, for ſuch a one ſlaudereth not, reheateth not another man's ſinnes, breedeth no ſedition, but embraceth loue and charitie with a ſingle hart as good Father Isachar, who never rayled, never Isachar. was hurtfull or ſpitfull to his neighbour, never ate his meate alone, but gaue part to the pooze, never remoued the bondes and markes of other mens ground, but loued all men as his naturall Children. O that as we read thys, ſo we might expreſſe the ſame in lyfe and conuerſation. Mercy and loue is a precious iuell, the maintayners wherof being iontly connered proſper, once diſſeuered come to nougħt: for the waters (ſayth Zabulon) washe away the ſand, when the Zabulon. ſtones & timber are diſſolved. whose mercy and ſingular compassion was rewarded ſingulaſtly. Sift hys Testament, reſemblle his rare charitie in clothyng the naked, and feedyng the hungry, knowne and vndeſtouned, as well ſtraungers as his countray men. Let not the ſpirite of Dan poſſeſſe Dar. your minde: Suffer not the wraſh of Gad to Gad. ſettle in your hart, for ſuch work with 3. pernicious

To the Christian Reader.

risous instruments, bitter speach, trechery, and violent hands, yelding fruit not much vnylike as you may read, as you may see. Wylt thou be caughte the ready path to that that thou doost secke? two wayes there be (sayth Aser) Vice the one, the other Verue, Neptalinis race. Embrace the latter, eschew the former. But he that walketh in them both, blyndeth men, deceiuereth himselfe, and mocketh God, whose double faced dealyng shalbe double punished. Such are the couetous, such are they þ are mercifull in naughtenes, such are they sayth Aser that fast from meates but not frō fornication. Haue therefore a simple hart with simple & righteous Ioseph the blessed of the Lord, the right figure of Iesus Christ: for hatred he shewed loue: beynge cursed, he blessed: beynge shot through, he did not so much as bend hys bow: albeit his brethren woulde haue slaine hym, cast hym into a well, though they solde hym as a bond slave, and that to straungers and such as hated shepheards to the death, of whom he was whipped & tormentid: yet he, when they stode in feare, gaue them confort: when they were well nye famished, gaue them foode: when by his authoritye myght destroy, by his authoritie did þrc serue: beynge their Lord, vsing them as his betters: being their Brother, acceptyng them as his Children, their vnkindnes not spoken of, their conspiracies forgotton, theyr cruell dealing most louingly, most merciful-

To the Christian Reader.

þ forgenen. You haue heard his loue toward his neighbour, harken his obedience toward God. When he was miserably afflicced, did he rage and swell? when he was made a bondslane of a frez mans sonne, did he cry out of heauen? beyng almost utterly forsaken, did he vnpatiently accuse Gods justice? no, *expectans expectauit Dominum.* And at the last, the Lord which peeped behinde þ dore, did shew his face, of a caitife, in respect, makyng him free, of a freeman wealþy of a wealthy subiect an honorable personage, Lord President of Pharaos land. whom the Egyptians being alyue loued, beyng dead loued, beyng rotten loued. whom lyving, neyther wealth nor woe coulde make to swell: neither promise or threats of the Egyptian strumpet could make slyde: and therfore, beyng dead, neither world, Devil, nor mans policy could make forgotten. O that our mortall race might thus begynne, thus perseuere, might thus thus O Lord, most happely finishe: The spirit is willing but the flesh is weake. Learne therefore of Beniamin to inflame thy hart, that thou maist Beniamin. be ready both in body & soule. Let vs, sayth Ecclesiasticus comende, and so say I, Let vs behold the noble famous men, and the generation of our fore elders. For many glorious actes hath the Lord done in them, and shewed his great power euer since the begynnyng. Upon the consideration wherof and especially for that I would haue nothyng wan-

Eccle. 44.

To the Christian Reader.

wanting in this booke that might serue thy
contentation, I thought it as well perti-
nent to deale wyth the righteous Father, as
with the godly Children. For to shadow a
face onely without a body hath his deserued
commēdation: but who so painteth a legge
without a body, or a body without a head
it shall not be amisse, as I suppose, as wel
to terme hym a foolish painter, as to iudge
the thing vndiscretly painted. Wherefore as
well to see the head as the legge, & to hear
the Father as the Children. I haue faithfully
drawen out of Scripture, (& not accordyng
to my fancy fashioned) the death & Testa-
ment of Iacob that blessed & right happy Fa-
ther. Therfore to recompence my paynes,
read them, but read them diligently, neither
read only, but contēnd to follow. For y imi-
tation of good & godly men, is y direct way
& course to godlines. So may we accompt
of Iacobs blessing: so may we truly chalēge
to be his Childe, Children I meane, not by
fleshe, but spirite. The Lord which made
heauen and earth, the Lord which gaue
his Sonne to shēd his hart bloud for
vs, God which disposeth thinges
to his pleasure, preserue our
Queene, encrease our fayth,
and make vs thankfull for
hys benefites. Amen. R. D.

FINIS.

CThe Testament of Iacob, that
he made at his death, to his xij.

Sonnes the Patriarches, con-
cernyng what shoulde betyde
them in the last dayes.



Come, harke my Sonnes, to thinges I gene,
my blessing and my ban:
The first to them that godly lyue,
the last to wicked man.

The Testament

Gen. 25.

*Simple, or
innocent.*

Rom. 9.

*Jacob be-
loued not of
merite but
of Grace.*

Gen. 25.

Gen. 26.

Gen. 27.

*The wic-
ked ene- re-
siste Gods
indgements.*

Acob the sonne of Isa-
ac, borne of Rebecca,
the yeare of the world
2108. his father be-
ing thre score yeares
of age, was a perfect man & righ-
teous, dwelling in tentes, not ge-
uen to pleasure & hunityng, as hys
elder brother, elder by nature, not
by grace: for the elder shal serue the
younger sayth the Lord. **W**hy? not
for that Jacob had so deserued, but
because God had so appoynted.
Wherfore, whē he thus by the de-
terminate wyll of God, and heas-
tenly disposition, which ordereth
thynges whatsoeuer, had got hys
Brother byrthright and hys fa-
thers blessing: his Paretes, consi-
dering that the slippery dayes of
carnall copulation did approach,
and warely fearing hys brother
Esau, for that he coceaued murder
in hys hart, and instituted a byrth
day

day of hys deuillishe purpose, sent

hym from Beerseba to Mesopot-

Gen. 28.

mia to Laban his mothers brother,

there honestly to take a wyfe, and

quietly to lyue. For Matrimony

a cauent
for mar-
age.

without consent of Parentes, and

due consideration of eyther partie

cōtracted, as it breedeth their dis-

quietuesse, so it prouoketh Gods

displeasure. Iacob therefore after

Gen. 19.

long trauaile, beyng placed wþth

his Uncle Laban, and seruïng him

xxiiij. yeares in labour & payne (al-

Trouble &
paine are
destined to
the elect.

beit he was, the Childe of promise,

the Blessed of the Lord, Borne of a

free womā, and þ which is more,

his Vncles bone & flesh, and Lord of

Chanaā: not arguing with hym-

An example
for Childe.

selfe as the worldly childe of thys

earth, saying: Shall I which am a

free and wealthy mans sonne be

made a seruaunt: Shall I be a

drudge in my kinsmans house, be-

Note the

yng sent to marry & not to serue:)

Fathers

had geuen hym by Laban to wyfe

authoritie

in mariage.

for

The Testament

A godly
note for
scruautes.

for hys good seruice , by which
God blessed that litle that Laban
had before , hys two daughters
Lea first, then Rachell with they
handmaydes Bilha and Zilpha : of
whom , according to the promyse
made vnto hym of God in Bethell,
that hys seede should be multiply-
ed: he begat xij. sonnes. xij. godly
fathers of the earth:

Ruben.	Dan.	Isachar.
Simeon.	Neptalim.	Zabulon.
Leuj.	Gad.	Ioseph.
Iuda.	Aser.	Bēiamin.

*Mans lyfe
is but a
pilgrimage.* Thus he beyng blessed of the
Lord, as well in Children as in
substaūce, returned againe to his
natiuue country , he and hys Chil-
dren: there to lyue , & there to dye.
But behold, the diuine prouidence
of God. After three & thirty yeares
expired, he was remoued frō Cha-
naan to Gosen in Egipt by meanes
of hys sonne Ioseph chiefe steward
of Pharao his land, whom his bre-
thren

thren heretofore had solde. Where when he had lyued 17. yeares, and seene hys family encreased exceedingly, to hys great ioy and comfort no doubt, especially all the other countryes about being plagued with a great famine, & he by Gods mercy not greatly feeling þame: perceauyng also his troublesome pilgrimage drawing to an ende: called hys sonne Ioseph vnto him & sayd: If I haue founde grace in thy sight, oh put thy hand vnder my thighe (for in this order they tooke an othe in Iacobs tyme) deale mercifully with me and truely, bury me not in Egypt, but let me sleepe wyth my Fathers. Where notinge hys sure fayth in the promyse of God made to hys Fathers, wylled hym to looke for Canaan hys hoped inheritance, and not to trust to Pharaos land. To which hys request, when Ioseph his louing sonne obediently did condiscend: Iacob ta-
kyng

A note for
such as care
not how
they are bu-
ryed.

God alway
provideth
for the
righteous.

The Testament

Parentes
ought to tell
their chil-
dren how
God hath
blessed the.

Verisid in
the carnall
Israll to
Christ his
commynng,
in the spiri-
tual for
ever.
† That is,
shal be un-
der their
trybe.

kyng a little more strength vnto
hym, and sitting vp, desirous also
to shew forth the great goodnesse
of the Lord in preseruинг him and
hys, sayd: God almighty appeared
vnto me at Luz in the land of Cana-
an, and blessed me saying: Beholde
I will make thee fruitfull , and cause
thee to multiplye, and wyll make a
great number of people of thee , and
wyll geue thys land to thy seede for
an † eulasting possessiō. Thy sonnes
Manasses & Ephraim I take as myne
owne, their other bretheren shall be
called † after their names. As I came
from Mesopotamia , Rachell dyed
in the land of Canaan , and was
burayed by the way to Ephratha,
the same is Bethleem. Then Ia-
cob albeit some what dimme for
age, beholding Iosephes ij. sonnes,
sayd: What are these: to whom Ioseph
answered, they are my sonnes
which God hath geuen me. O bryng
them to me (sayd Iacob) and let me
haue

to blesse them. I had not thought to
 haue seene thy face Ioseph, yet loe,
 God hath shewed me thy seede.
 God, in whose sight my fathers A-
 braham and Isahac did walke: God,
 which hath fed me all my lyfe long
 vntill this day: and the * Angel, *Christ.
 which hath deliuered me from all e-
 uill: blesle these laddes, and let my * .i. Cōpted
 * name be named in thē, & the name as one of
his childrē,
not that
they should
pray vnto
hym beynng
dead, as
Eckius
gathered.
 of my Fathers, Abraham and Isaac,
 & that they may growe into a mul-
 titude in the middes of the earth.
Then as Ioseph lifted his fathers
hand from Ephraim to Manasses
the Elder, Iacob sayd: Let it be, I
 know it well my Sohne, he shall also
 be a great people, but his younger
 brother shalbe greater, in thee let Is-
 rael blesse & say: God make thee as
 Ephraim & Manasses. **After this he**
fainting, sayd: Behold Ioseph I die, * God hath
mercy on
whom he
will.
 God shal be with you, and bring you
 agayne to the land of your Fathers.
 Moreouer I * geue vnto thee a portiō

* By faith
Jacob de-
uideth the
land, as yet
but hoped
for.

The Testament

of land aboue thy brethren, which I
conquered by sword and bow of the
Amorites. And come you hether
also O my Children, that I may tell
you what shall come on you in the
last dayes. Gather ye together, and
heare ye sonnes of Iacob, harken vnto
to Israell your Father.

**¶ Begotten
in thy youth**

Ruben my first borne, my † might
my streghth, excellent in dignity and
power, vncōstant as water, thou shalt
not excell because thou didst defile
my couch.

Symeon and Leuy, brethren in
euil, who in your wrath slewe a man,
and in your selfe will digged downe
a wall: Cursed be your wrath for
was shamelesse, and your fearenesse
for it was cruell. I † will deuide you
in Iacob, and scatter you in Israel.

**¶ Leuy had
no tribe,
and Simeon
was vnder
Iuda.**

**Judg. ca. 1.
Blessinges
of Iuda.
1. A worthy
captayne.**

Iuda. 1. Thy hand shall be on the
necke of thyne enemyes: Thy Bre-
thren shall stoope vnto thee: as a Ly-
e: as a lyfe shal thou come vp from
thee: Thou shalt couch as a

Lyon

h I Lyon , and as a Lyonesse . Who
he shall stirrc thee vp? 2. The Scepter ^{2. A noble}
mer shall not depart from thee, nor a law- ^{3. A Prince.}
ell geuer from betwene thy feete, vntill
the Shiloh come, all nations shall seeke
nd after him. 3. Thou shalt bynde thy ^{3. A fertile}
yn-Assefole to the vine, and the Asses
colte to the best vine: thou shalt wash
ht thy garment in wine, and thy cloke
ng in the bloud of grapes: thy eyes shall
al be red with wyne , and thy teeth
ile white with milke.

Zabulon thou shalt dwell by the
seaside, and thou shalt be an hauē for
ships: thy border ihal be vnto Zidon.
Isachar, thou shalt be a strōg Asse,
couching downe betwene two bur-
dens: And thou shalt see that rest is
good, and that the land is pleasant,
and shalt bow thy shoulder to beare,
and shalt be subiect vnto tribute.

Dan thou shalt iudge thy people, Iudg.13.14.
as one of the tribes of Israell. Dan ^{15. 16.}
thou shalt be a Serpent by the way,
an Adder by the path , byting the
B.ij. horse

The Testament

*The ph:
listines.

horse heeles, so that his * ryder shall fall backward. Then Iacob forese yng in his mynde the great calamite that should betide his poste ritie, cōfortyng hymselfe, & resting in God his promise, cried out with hart and minde. O Lord I haue wayted for thy saluation.

Iosua.1.21.

Gad, an host of men shall ouer come thee, but thou shalt overcome at the last.

Numb.32.

And what shal I saye to Aser? his bread shal be fat, and he shal giue pleasures for a King.

Iudg.4.5.

Nephthalim is a hinde sent for a present giuing goodly woordes.

The bleſſing of the godly.
1. Encrease of family.

2. Helpe in
distresse.

Ioseph, is a florishing boough by a well side, the finale boughes i. shal runne vpon the wall. The Archers shot against him, and hated him: but his bowe was made strong, and hys armes 2. strengthned by the hands of the almighty God of Iacob. Out of him shall come an Heardman, a stone in Israel. All these things come from

thy

thy Fathers God which hath helped <sup>All thinges
come of
God.</sup> thee, and blessed thee wyth blessings of the heauen, with blessinges of the deepe beneath, with blessinges of brestes and wombe. The blessinges of (me) thy Father (that I geue thee) are stronger then the blessinges (that I had) of myne elders. Vntill the ende of the hilles of the worlde ne they shall be on thy head.

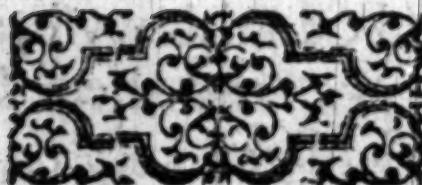
Beniamin shall rauine as a Wolfe, In the mornyng he shall deuoure the pray, and at night deuide the spoyle. And now, whē I shall be gathered to my people, bury me with my Fathers in the caue, that is, in the field of E- phrō the Hethite, in the caue, that is, in the field of Machpelah, which is before Mamre in the land of Canaā, which Abrahā bought with the field of Ephron the Hethite, for a possessiō to bury in: where as were buried Abraham and Sara his wyfe, and Isaac with Rebecca, and there I buried Lea. The felde and the caue that is <sup>Not for the
holynes of
the place,
but for
memory of
Gods pro-
mise.</sup>

The Testament of Iacob.
therin, was bought of the Children
of Heth.

When Iacob had made an end
of comaundinge all that he woule
vnto hys Sonnes, hauyng lyued
a hundred forty and seuen yeares,
he plucked vp hys feete into the
bed, + and quietly dyed. Then Ioseph
falling vpō hys fathers face,
and kissing hym wyth teates, cau-
sed hym to be embawmed by phi-
sitions to the space of forty dayes,
and mourned for hym three score
and ten dayes. Who departing
from Egypt into Canaan with
Noblemen of the land, in
Charets and Horsemen
buryed hym in the
place which Ia-
cob had ap-
poynted.

+ a token
of a good
conscience.

Many in
these dayes
reprehend
this charge
able cu-
stone.



The Testament of Ruben
made to his Childe at his death,
concerning the things that he had in
his minde, by the suggestion of
the spirite of foreknowledge.



Beholde the pot, the Beare, the bed,
do note the strength, the lust
Of Ruben, and unconstant head,
who therefore was accurst.

The Testament of Ruben. 8.

Hys is the copye of Rubens Testament, concernyng all the thynges which he gaue in charge to his children, before he dyed, in the hundred & five and twety yeare of hys lyfe. Two yecres after the decease of Ioseph: his children & childrens children came to visite hym in hys sicknesse; and he sayd vnto them:

My children I dye, and go the way of my fathers. And seeing there hys brethren Iuda, Gad, and Asar, he sayd vnto them: Lyft me vp my brethren, that I may tell you and my children, the thynges that I haue hidden in my hart, for I am henceforth drawing to my long home. The stā-
ding vp, he kissed them, & weeping, sayd: Death is
our long
home.
Harken my brethren, & you my children, geue eare to the words of your father Rubē, marke what I give in charge to you. Behold, I comande you this day before y God of heauē, that ye walke not in the igno-
rancie of youthfulness & fornication, wherinto I ouershot my selfe, and defiled the bed of my father Iacob. For I assure you that the Lord did therefore strike me with a soze plague in my flankes by the

Fornica-
tion is the
fruite of
lusty youth-
fulness.
Gen. 25.49
1. Chro. 5.

space

The Testament

¶ Prayer & repen- space of seuen monethes , and ¶ I taunce , stayeth God had perished, if my * father Iacob his wrath , and who had not praycd to the Lord for uoach his mercy .

* The blessing and me . , because he was mynded to prayer of a father to haue slayne me . I was thirtye God for his children yeares olde when I did this euill is a singular benc- fice .

¶ In reuentaunce the monethes was I sick to y death , mynde & hart is to be and ¶ wyth a free hart did I seuen considered , not ex- yeare penance before the Lord , I nall action which is dranke no wyne , nor strong drinke : no but a signe fleshe came within my mouth : I tasted and token

The eight
instrumēts
of nature ,
wherby
man wo-
rkeþ , and
the effect .

1. Lyfe .

2. Seyng .

3. Hearing .

4. Smel-
ing .

rites of error in my reuentaunce . Beli- al geueth seuen sprites agaynst a man , which are the welspringes of youthfull woarkes : and seuen sprites are geuen man in his creation , whereby all hys woarkes are done . The first is the spirit of lyfe , wherewith is created hys beyng . The second is the spirit of seeing , wher- with cometh lusting . The 3 . is y spirit of hearing , wherw̄ cometh learning . The 4 . is y spirite of smellyng , wherwith cometh delight

delight by drawing in of þ ayre, & by breaþing of it out againe. The 5. is the spirit 5. **H**Speach. of speach, wherwith knowledge is made. The 6. is þ spirit of tasting, wherof com- 6. **T**asting. meth þ fædying vpon thinges þ are to be eaten & drunke, & through them is ingen- dred strength, becadise the substance of strength is in meate. The seventh is the 7. **H**eede. spirit of sæde and generation, wherwyth entereth sinne through þ lust of pleasure. For this cause it is the last of creation, & the first of youth, because it is full of igno- rance, and ignorance leadeth the yonger sort as a blynd body into the ditch, and as an **O**r to the stall. Amōg all these is the eighth spirit, which is of sleepe, with 8. **H**leepe. whom is created the wassing away of na- ture and the image of death. With these **E**ight spi- **R**ites of **W**herof the first is the spirit of **L**echery, error. **E**lechery. who lyeth within in the nature and sen- ses of man. The second spirite unsatiable 2. **G**luttony nesse, lyeth in the belly. The third spirite 3. **E**nvy. of strife lyeth in the lyuer and in choler. The fourth spirite is of brauery and ga- 4. **B**rauery lantnesse, that the partie may saeme com- ly by excelle. The fifth is the spirite of 5. **P**ride. pride, which moueth a man to mynde o-

The Testament

6. Vaine
glory.

uer great thinges, or to thinke well of himselfe. The sixth, is the spirit of Lying or vayne glorioussesse in boasting a mans selfe, and in desire to file his talke concernyng his owne kinred and acquaintaunce.

7. Unrighteou-
snesse.

The seventh is the spirit of unrighteousnesse, which stirreth vp the affections, that a man should performe the lustfull pleasures of his hart. For unrighteousnes worketh with all the other spirates, by taking guile vnto him. Unto all these spirates, is matched the viij. spirit, which is the spirite of sleepe or sluggishnes, in error and imagination, and so the soules of young folkes perishe, because their min-

The discō- des are darckned from the truth, and un-
modities of derstand not the law of the Lord, neither
ignorance. obey the doctrine of their fathers, as befell
to me in my youth. But now my childe, loue the truth, and that shall preserue

Ringleaders
to fornicatio-
n. 1. A greedy
eye.

you. Harken to your father Ruben, and let not your eyes. 1. runne gazing after women, neither be ye 2. alone wylth a

2. Close com-
pany wylth
women.

woman that is marped, neither seeke you about 3. what women are a doing. For

3. Busie que-
stions.

if I had not seene Bill a bathyng of her self in a secrete place, I had not falne into that great wickednes. But my mynde ra-

so vpon the naked woman, that it suffered me not to sleepe till I had committed abomination. For while my Father Iacob was away at his Father Isaackes, Gen. 35. and I in Gader hard by Ephrata a house of Bethleem, Billa fell. 4. drunke, and as 4. Drunke-
she lay a sleepe vncouered in her chamber, I went in, and seeing her nakednesse vndroght wickednesse wyth her: and leauing her a sleepe went my way. By and by an Angel of God bewrayed my wickednesse to my Father Iacob, who comming home mourned for me, and touched not Billa any more. Therefore loke not vpon the beautie of women, neither muse you vpon their doings, but walke ye with a single hart in the feare of the Lord, busynge your selues about some worke, and keeping your selues occupied either in learning, or about your flockes, till God geue you such louues as he listeth, least ye suffer as I haue done. I durst not looke my Father in the face to hys dying day, nor speake to any of my brethren for shame. My conscience byteth me euен yet still for my sinne. But my Father comforted me, and prayed for me to the Lord, that hys wrath myght passe

Nothing so
secretly
done but it
shall be opē.

A godly
caueat.

About a
preseruatiue
from wic-
kednesse.

A guilty con-
science is a
great bur-
den.

The Testament

pass away from me, as the Lord hym selfe shewed unto me. Therefore from that time forth, I was kept from sinning any more. And you my children likewise keepe ye all that I shall tell you, and you shall not sinne. For fornicatio is the. i. destruction of the soule, seperating it from

**The fruite
of fornication.**

**1. Destruc-
tion of the
Soule.**

2. Idolatry.

**3. Short-
nes of life.**

**4. ignomini-
ous shauie.**

**Josephes
chastitie.**

Gen. 39.

**This chasti-
tie rewar-
d.**

God, & making it to draw unto 2. Idols, because it leadeth the mynde and vnderstanding into errore, and bringeth men to their 3. graue before their tyme. For whoredome hath vndone many men. And although a man be auncient or noble, yet doth it 4. shame him & make him a laughingstocke both before Belial & the sonnes of men. But Ioseph, because he kept himselfe from all women, and cleensed hys thoughtes from all fornication, found fauour both before the Lord and men. The Egyptian woman did much to him by vsing the helpe of witches, and by offering him slaberslawces: but the purpose of hys minde admitted no noysome desire. For this cause the God of my Fathers deliuered him from all death both seene and vnseene. For, if fornicatio ouerrule not your mynde, neither shall Belial prouayle against you. Women are hurtfull thinges

my

my Sonnes, because that when they want power and strength against a man , they worke guilefully to draw him to them by traines: and whom they cannot ouermatch in strength, him they ouercome by deceit. For the Angell of the Lord which taught me, tolde me of them, that they be ouermaistered by the spirit of fornicatio more then men be , and that they be euer practising in their harts against men, first making their myndes to erre by decking of themselves, then shadding their poison into them by sight , & finally catching them prisoners by their doinges : for a woman is not able to inforce a man . Therefore my sonnes, flee fornication, charge your wiues and daughters that they trun not their heades, and will them to chasse their looks, for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come. For by such meanes were þ Watchers deceived before þ flood: as soone as they saw them they fell in loue one with another, and conceived a working in their myndes, and turned themselves into the shape of men, and appeared to them in their companying with their husbandes: and the women

Properties
of unchast
women.

A note for
garishe at-
tyre & wan-
ton looke s.

An example
of this mis-
chiefe.
Gen. 6.

by

The Testament

by conceiuing the desire of them in the i-
magination of their minde, brought forth
Teachers Giants. For the \pm Watchers appeared to
them of heigh vnto heauen. Therefore
Infectious keepz your selues from fornication, and if
company corrupteth
the mynde. ye intend to haue a cleane mynde, keepe
your senses from all women, and forbyd
them likewise the company of men, that
they may also haue cleane myndes. For
although continall companiyngs do not
alwayes worke wickednesse, yet breede
they incurable stinges to them, and to vs
everlasting shame before Beliall, because
that fornication hath neither vnderstan-
ding nor godlinesse in it, and all eniuious-
nesse dwelleth in the desire therof, and for
that cause shall ye envy the childre of Le-
uy, and seeke to be exalted aboue the, but
ye shall not be able to compasse it, for God
will aduenge them, and you shall dye a
daungerfull death: for vnto Leuy & Iuda
hath the Lord geuen the souereintie, and
vnto me, and Dan, and Ioseph, hath he
graunted to be Princes with them. Where-
fore I charge you, heare Leuy. For he shal
know the law of the Lord, and deale forth
iudgement, and offer sacrifices for all Is-
rael, till the full tyme of Christ, the chief
priest,

Gen. 49.

He prophes-
ieth of
Christ.

priest, because the Lord hath spoken it. I charge you by the God of heauen, that e-
very of you deale faithfully wyth hys dealing w
neighbour, and sticke vnto Leuy in hum-
blenesse of hart, that ye may receiuie bles-
sing at his mouth, for he shall blesse Isra-
ell and Iuda. God hath chosen Iuda to be Gen. 49.
king of all people, wherfore worship you
his seede, for he shall dye for you in bat- Two kinds
tailes both visible and inuisible, and shall of battailes.
raigne ouer you wrold without end.

Ruben hauing geuen his children the
foresayd charge, and blessed them, dyed:
Then they put him in a Coffin, and
caryng him out of Egypt, bury-
ed him at Hebron, in the
double caue, where hys
Fathers slept.

FINIS.

C.i.

The



¶ The Testament of Simeon
made to his Children at hys
death concernyng Enuy.



The hart in womans mout h, the face,
the fword, the Wolfe, the cap:
All these paint out the enuyous race,
that runne to their mishap.

He copy of Simeons
wordes which he spake to
his Sonnes at his death
in the hundred and twen-
tith yeare of his lyfe, in y
which Ioseph dyed. For

they came to visit him vpon his deathbed,
and he sitting vp kissed them, saying. Har-
ken my Children, heare mee your father
Simeon whatsoeuer I haue in my hart. I
am my Father Iacobs second sonne, and
my Mother Lea named me Simeon, be-
cause y Lord heard her prayer. I became
very myghtie, I went through with my
doings and was not afrayd of any thyng.

For my hart was stout, my mynde un-
moveable, and my stomacke vndiscorage-
able; for hardinesse is geue of the highest
into mens soules & bodies. In those daies

I enuied Ioseph because my Father lo-
ued him, I hardened my hart against him
to kill him, because the Prince of errour
sending forth the spirite of enuy, blynded

my mynde that I could not take heed to
spare my father Iacob. But his God, ^{Man pur-}

and the God of his fathers, sending hys poseth, ^{God}
Angel, did rid him out of my handes. For ^{disposeth.}

While I went into Sycem to carry tare

Gen. 29.

Hardinesse
of whom it
is.

Gen. 37.

The Testament

Gen.37.

Thirst after bloud
plagued.

for our flockes, and Ruben into Dotaim where all our necessaries were laid vp in store: our brother Iuda solde him to the Ismalites, and therfore when my brother was come againe, he was sorry, for he intended to haue conueied him safe againe to our father. But I was angry with Iuda for letting him go aliuie, and bare him grudge ffeue monethes after: howbeit God letted me, and restrained the working of my handes, for my right hand was halfe withered vp for seuen dayes together.

Then did I perceiue (my Sonnes) that that befell me for Iosephes sake: wherevpon I repeted sone after, & besought the Lord to restore me my hand, & I would abstaine from all rancor, enuie, and folly. For I knew I had conceiued a wicked thought against the Lord and against my father Iacob, for my brother Iosephes sake whom I enuied.

Enuy de-
scribed.

Now therfore my children, keepe your selues from the spirits of error and enuy.

1. Wyndeth the mynde.
2. Hindreth ry man, suffering.
3. prouoketh murder.
4. wineth at whom he enuieth, and pining.

For enuy ouerruleth the. 1. minde of euery man, suffering. 2. him not to eate or drinke in rest, or to do any good thing, and is alwayes egging him to. 3. slay v partie at

at his prosperitie. Two yeares together ^{mens prof.}
 I punished my soule with fasting in the ^{peritie.}
 feare of the Lord. For I knew that the ^{A remedye}
 way to deliuer me from enuie, was the ^{against en-}
 feare of the Lord. If a man flee to the ^{uic.}
 Lord, the wicked spirite fleeth frō him, so
 as his minde becometh meeke, & of spite-
 ful he becometh pitiful, bearing no grudge
 towardes such as loue him, and so his en-
 uie ceaseth. And because my father sawe
 me sad, he asked me the cause of it. To
 whom I lyed, saying: I haue a paine in
 my stomacke: for I was sorriest of all my
 brothers, for that I had bene the cause of
 Iosephes selling into Egyp. And when ^{Gen. 42.}
 I came into Egyp, and was put in warde
 by him as a spie: then perceiued I that I
 was iustly punished, and I was not sorwe
 for it. But Ioseph being a good man, and
 hauing Gods spirit in him, and being full
 of pitie and mercy, minded not to doe me thyn.
 any harme, but loued me as well as the ^{Gen. 50.}
 residue of my brethren. Therfore my chil-
 dren, keepe your selues from all spite and
 enuie, and walke in singlenesse of minde
 and good conscience, after the example of
 your fathers brother, that God may giue
 you grace, glory, and blessednesse vpon

Joseph
 mercifull
 to his bre-

The Testament

your heades, as you see in him. Of all the
 dayes of his life he did never cast vs in the
 teeth with it , but loued vs as his owne
 nature, soule, and more then his owne Children,
 honoring vs, and geuing vs riches, Cat-
 tell , and corne abundantly. You there-
 fore my childre, loue ye one another with
 a good hart, and put from you the spirit of
 enuie : for it maketh a mans soule to
 1. grow sauage, 2. marreth his bodie,
 breedeth wrath & warre in his thoughtes,
 setteth his blood on fire, driueth him out
 of his wittes , and suffereth not reason to
 beare any sway. Moreover, 3. it taketh
 away his sleepe, disquieteth his minde , &
 maketh his bodie to tremble : for eu'en in
 sleepe some spise of imagined malice gna-
 meth him, combering his soule with spi-
 rites of mischiefe, making his bodie gash-
 ly and his minde afrighted with trouble,
 and appearing unto men as it were with
 a pernicious spirite , and pouring out of
 poison. Therfore was Ioseph faire of face,
 beutifull, and comely to beholde, because
 no wicked thing dwelt in him: for he had
 a countenaunce cleare from comberaunce
 of minde. And now my children, let your
 hartes be meeke before the Lord, & walke
 right

Properties
 of enuie.

1. Corruption
 of life.

2. Distempfe-
 tature of
 body.

3. Smale
 sleepe.

Gen. 39.
 A token of
 a quiet
 mynde.

right before men: so shall ye finde fauour both with God and man: and beware that ye fall not to whoredom. For whoredom is the mother of all naughtinesse, separating a man from God, and sending him to Belial. For I haue seene in Enokes ^{Ex. 4.9.} wri-
tinges, that you and your children shalbe corrupted with whoredome, and doe Leuy wrong by the sword. But they shall not preuaile against Leuy, because he shall fight the Lordes battailes, & take all your tentes, and very selve shalbe decyded in Leuy and Iuda, for he shalbe your Captain ^{Gen. 4.9.} taine, as my father Jacob prophesied in his blessinges. Beholde, I tell you all things aforhand, that I may be cleare from the sinne of your soules. Now if you put from you all enuiousnesse and all stiff-neckednesse, all my bones shall florishe as a Rose in Israel, and my flesh as a Lily in Jacob, and my fauour shalbe as the sent of Libanus, and my holy ones shalbe multiplied as the Cedars for euer, & their boughes shall spread out in length for euermore. Then shall the saede of Chanaan perish together with the remnaunt of Amalecke. All y^e Cappadocians shal perishe, & all the Cithians shall be destroyed, ^{Exod. 17.}

C.iii.

Then

Parents
that teach
not their
children are
accoumpted
guilty.

Commodi-
ties of con-
corde.

The Testament

Then shall the land of Chani faile, and all the people goe to wrecke. Then shall all the Earth rest from trouble and all me vnder Heauen from warre. Then shall Sem be glorified, when the great Lord God of Israel appeareth vpon earth as a man, to saue Adam in him. Then shall the spirates of error be troden vnder foote, and men shal raigne ouer hurtful fiendes.

Christ pro- Then shall I rise againe in ioy, and blesse phesied, his the highest in his wonderfull workes: for humanity. & God taking a body vpon him, and eating resurreccio. with men, shall saue men. And now my John. i.

The fruit of obediece. children obey Leuy, and you shalbe deli- uered by Iuda : and aduaunce not your selfes aboue these two tribes, for of them Gen. 49. two shall the sauing health of God spring vnto vs. For the Lord shall set vp, of Leuy the Prince of Priestes, and of Iuda the king of Kinges, God and man. So shall he saue all the Gentiles, and the of-

A note for Parentes. spring of Israel. For these thinges sakes I charge you to commaunde your childe, to keepe these things throughout all their generations. And Simeon making an end of these his sayinges & commaundementes to his children, slept with his fa- thers, when he was of the age of a hun- dred

dred & twenty yeares. And they laide him in a Coffin of wood that rotteth not , that they might carry his bones againe into Hebron, and they conueied him priuily in the warre of the Egyprians . For the Egyprians kept the bones of Ioseph in the kinges treasurie. For their Anchauiters told them, that whosoever Iosephes bones were caried away , there shoulde be such a plague of mist and darcknesse amōg the Egyprians as one brother should not know an other, no not euen by toche light. And Symeons Children bewailed their Father according to the lawe of mourning, and continued in Egyp till the day of their departing thence vnder the hand of Moseys.

The



CThe Testament of Leuy,
made to hys Children at hys
death concerning Priesthoode.



Flie sinne, be iust, rage not, geue lyght,
Ye Preachers of Gods Worde?
For what thing els sheweth Sune & Moone,
Dame Venus, Wolfe, and sworde.

He copye of Leuyes wordes, namely, which he spake to his Chi'dren, concerning all y thinges which they shoulde doe, & which shoulde happen to them vnto the day of iudgement. He was in health when he called them vnto him, for he knew before when he shoulde dye. Therefore, when they were come toger-
ther, he sayd vnto them: I Leuy was bred and borne in Carran, and afterward came with my father into Sichem. I was at that time but young, about xx. yeares old when I helped my brother Simeon to reuenge our sister Dina against Hemor. Now as we were feeding of our flockes in Abelmaul, the spirit of the vnderstanding of the Lord came vpon me, and I sawe all men vndermining their olme wayes, and how unrighteousnes had builded her selfe a fortresse, and wickednes sat vpon the towers thereof. And I was sorwe for mankinde, and besought the Lord to saue them. Then fell there a sleepe vpon me, and I saw a high mountaine: It was the mountaine of Aspis in Abelmaul. And beholde, the heauens opened, and the An-

Leuy his
birth and
countrey.

Gen. 34.

The righ-
teous la-
ment for
the wicked.

The vision
of Leuy.

gel

The Testament

gel of God sayd vnto me: Leuy, come he-
ther: and I went from the first heauen to
the second, and there sawe the water han-
ging betweene the one and the other. And
I saw the third heauen much brighter then
them both: for the heighth therof was in-
finite. And I said to the Angel, what mea-
neth this? And the Angel aunswere me,
maruel not at these things, for thou shalt
see fower heauens yet brighter, and with-
out comparison when thou commest vp
to them. For thou shalt stād by the Lord,
and be his minister, and vtter his secretes
vnto men, and preach of the deliuerer of
Israell which is to come. By thee and by
Iuda the Lord will appeare to men, to
sauue all mankinde in them. Thy life shall
depend vpon the Lord, by him shalt thou
haue thy fields, vineyards, fruites, goide,
and siluer. Therfore harken as touching

Ministers
what they
are, & they
office.

The living
of the mini-
ster from
Whence.

The de-
scriptiō
of the seven
heauens,
his vision.

1. the seuen Heauens. The lowest is most
lowring, because it is nearest to all y
unrighteousnesse of men. The second, hath
Fire, Snow, and Ise, prepared by the
Lordes appointment, against the day of
Gods rightfull iudgement. In it are all
the spirites of vēgeance for the punishing
of the wicked. In the third are y powers
- 2.
- 3.

of hostes ordeined agaynst þ day of iudgement, to take vengeaunce vpon the spirits of error and of Belial. In the fourth aboue these are the Sainentes, for in þ higher places dwelleth great glory in the holy of all holyes aboue all holinesse. In the next vnto this are the Angels that doe seruice in Gods presence, and seeke his fauour in all the ignorauces of the righteous. They offer vnto the Lord the swete fauour of reasonable seruice, a sacrifice wout bloud. In the other that is vnder this, are the Angelles that bring answeres from the Angelles in Gods presence. In that which is aboue it, are the Thrones & Potestates, wherin is continuall offering vp of Hymnes vnto God. Therfore whensoeuer the Lord loketh vpon vs, all of vs are moued, yea & cuē heauē, earth and the bottomles dæpe are moued at the sight of hys greatness. But the Children of men being witlesse, shall sinne and prouoke the highest vnto wrath. Now therfore vnderstād that the Lord will execute iudgment vpon the children of men. Because that men wyll continue in vnbelief and vnrightheousnesse, euē when the stones shall cleave a sunder, the Sunne be darckned, the waters

The Testament

wateres dyed vp, the fire quake, and all creatures be troubled at the faintyng of the invisible spirates, and at the spoylyng of hell in the passion of the Higheſt: there-
at þ passion of Christ.

A minister of himselfe is no righ-
teous.

A minister what he shoud be.

Mat 5.

Christ hys passion pro-
phesied.

Math. 26.

Nevertheleſſe thy sonnes shall lay their handes
oppone him to crucifie him, and for thys
cause is wiſdonie and vnderſtanding genē
ſhē, to geue thy children knowledge of
hynt, becauſe that if they bleſſe hym, they
ſhall be bleſſed, and they that curiſſe hym
ſhall periſſe in his ſight. And the Angel
opened nre the gates of heauen, and I ſaw
the holy Temple, and the higheſt ſitting
on the thron of glory, and he ſayd to me:
Leuy, I haue geuen thee the bleſſings of þ
priechoor, till I come my ſelfe to dwell
in the middes of Israel. Then the Angel
brought

brought me downe to the earth, and gane
me a shield and a sword, saying: execute
vengeance in Sichem for Dina, & I wyll
be with thee, for God hath sent me. And Gen. 34.
at that time I slew the sonnes of Hemor,
as it is written in the tables of heauen.
And I said vnto him, Lord I pray thee tell
me thy name, that I may call vpon thee in
the time of my trouble. And he answered,
I am an ^{*} Angel which excuseth Israel, Christ our
that he might not be stricken for euer, be- redeemer.
cause all wicked spirates lye in waite for
hynt. Afterward, being waked as it were
out of sleepe, I blessed the most Highest, &
the Angel that excuseth the offspring of Is-
rael, and all righteous men. And when
I came to my father, I founde an Asp of
brasse, wheruppon the hill tooke the name
of Aspis, whiche is hard by Gebat on the
right side of Abyla. And I layde vp these
sayinges in my hart. I counselled my fa-
ther and my brother Ruben to perswade
the sonnes of Hemor to be circuncised, be-
cause I was zelously greeued for the abho-
mination which they had wrought in Is-
rael. For first of all I killed Sichem, and
then Simeon killed Hemor, and after vs
came our brethren, who smote the Citie
wþth

The zeale
of a min-
ister.

Gen 34.

The Testament

Gen. 3 4.

Gen. 49.

*The maner not the
doinge re-
buked.

The sinne
of the Si-
chemites.

1. Raped
Dina.

2. Persecu-
ted straun-
gers.

Gen. 12.

3. Ravished
their wives

the edge of the sword. When my Father heard of it he was angry, because they had received circumcision, and were killed afterward, and therfore he delt otherwyse with vs in blessing. For we sinned * in doing it against his will, and he fell sicke the same day. But I knew that the Lord intended euill vnto the Sychemites, because they had heretofore purposed to haue done y like vnto Sara, as they did to our syster 1. Dina. But God letted them. And they persecuted our father 2. Abrahā as then a straunger, and caried away his cattel, & furthermore did beat Ieblae ver- ry soze who was borne in his house. After the same maner delt they with all other straungers, taking 3. away their wives frō thē by force, & driving y mē thēselues out of their countrye. For which cause y wrath of the Lord came vpon them in the end. And I sayd to my Father: Hyz, be not of- fended, for God will bring the Chana- nites to nothing before thee, and geue their land vnto thee, and vnto thy holy one after thee. For from henceforth Sichem shall be called the Citie of fowles, because that as men doe scorne fowles, so haue we scorned them for their working of folly in

Israel.

Israell in taking away our sister to defile her. Then came we into Bethel, & there when I had sacrificed thre score and ten dayes together, I sawe the thyng a, gayne as I had seene it before. And I saw seuen men in white rayment saying unto me: Up, put on the stole of Priesthode, The min-
the Crowne of righteousness, the Keaso, stery descri-
nall of understanding, the Robe of truthe,
the Westplate of faith, the Mytre of holy- Exod. 28.
nesse, and the Ephod of prophesie. And so Leuit. 8.
every of them bringing some thing wryt
bynt, did put them vpon me, saying: We
thou henceforth the Lordes Priest, thou
and thy seede for euermore. The first an-
ointed me with holy oyle, & gaue me the
scepter of iudgement. The second washed
me with cleane water, and fed me with
bread & wine, that is to wit, with the holyn-
ess of holyes, & clothed me with a holy & glo-
rious Robe downe to the ground. The
third did put vpon me a silken garment,
lyke an Ephod. The fourth girded me
with a girdle like to purple. The fifth
gaue me an Oline bough full of fatnesse.
The sixth did set the Mytre of Priesthode
vpon my head. And the seventh filled my
handes with incense, to the intent I shoulde

The Testament

The three
blessinges
of y family.
of Lery.

Christ hys
humanitie
prophesied:

A distribu-
ting exclu-
deth a sole
receauing
of the Ha-
cramentes.

execute the office of priest vnto the Lord. And he sayd vnto me : Leuy, vnto these principall thinges is thy seede appointed of God: namely to be a signe of the glori- ous Lord that is to come, and he that bele- ueth shalbe y first. The great lot shal not fall vpon him. The second shalbe in priest- hood. And the third shall haue a new name, because a kyng shall rise vp in Iuda and renue my priesthode, accordingyng to the figure of the Gentiles among all nations. But the comming of hym is un- bitterable, as who shalbe the Prophet of the highest, borne of the seede of our Father Abraham. All the pleasaunt thinges of Israel shalbe geuen to thee and to thy seede, and ye shall eate all that is fayre to see to, & thy seede shal distribute the Lords Table, and of them shalbe hygh Priestes, Judges, and Scribes: for in their mouth shall the holy thinges be kept. When I aluoke, I perceiued that this vision was lyke y other, and I layd it vp in my hart, and shewed it not to any man living vpon earth. The first two dayes I and Iuda went to our Grandfather Isaac, and he blessed me according to all the sayinges of the visions that I had seene, but he would not

not goo with vs vnto Bethel. But when we came to Bethel, my Father Iacob saw in a vision concerning me, that I should be their Priest before the Lord. And he rose in the morning and tythed all thinges to the Lord by me. Then came we to Hebron to dwell there, and by & by Isaac called me to expound the law of the Lord, according as Gods Angel had shewed it me, and he taught me the lawe of Priesthode, Sacrifices, Burnt offerings Exod. 29. Firstlinges, freewill offeringes, and offerings for health. Every day he taught me understanding, and called vpon me continually before the Lord, saying: my sonne An exhortation for ministers. geue no eare to the spirit of fornication, for he will follow thee and defile the holy thinges by thy seide. Therfore take thee a minister wise in thy youth, such a one as hath not may be martyred. any blemishe nor uncleannessesse, nor is of Leuit. 21. the kindred of the Allophilis or of the Gentiles. And before thou enter into the holyes, wash, and likewise ere thou sacrifice, and also when thou hast done. Offer vnto the Lord the fruites of the twelue trees that are ene greene as my father Abraham taught me to doe: and the fruite of all cleane beastes, & of cleane fowles Leuit. 1.2. 3.4.5.

D.y.

fowles

The Testament

fowles offer thou in sacrifice . Likewise offer vp the firstborne of all thinges , and the first frutes of the byne , and sprinckle all thy sacrifices with salt . Now therfore my sonnes , keepe ye all the thinges that I commaund you : for whatsoever I haue heard of my fathers , that haue I tolde vnto you . I am cleare from all the wickednesse and sinne which you shall commit to the end of the world . Ye shal worke wickednesse against the saviour of the world , & ye shall seduce Israel , stirring vp much euill against him from the Lord , and dealing wickedly with him , so that Ierusalem shall not continue by reason of your naughtinesse . The veyle of the Temple shalbe rent asunder to discouer your soul- nesse , and ye shall be scattered as prisoners among the Heathen , and be scorned , cursed , and troden vnder foote . Neuerthelesse , the house which the Lord shall chuse shall be called Hierusalem , as the booke of Enoch the righteous conteyneth . Therfore when I was xixij. yeares olde , I tooke a wife whose name was Melcha , and shre conceiued and bare me a Sonne , and called his name Gershon , because we were but straungers in our land : For

Gershon

A comfort
for godly
parents.

The realm
plagued
whose my-
nistry is
wicked.

Gen. 46.

Leuy his
progeny.

Gershon signifieth banishment. Now I knew of him that he should not be of the chiefe degree. The second was Caath, who was borne in the xxxv. yeare. I saw a vision Eastward, how all the congrega-
tion stode vp aloft, and therefore I called his name Caath, which signifieth the be-
ginning of greatnessse and learning. The
third was Merari, who was borne in the
fift and fifteth yeare of my lyfe: and be-
cause his mother was hardly deliuered of
him, shēe called him Merari, which is as
much to say, as my bitternessse. And in the
threscore and fourth yeare of my life, was
my daughter Iochedeb borne in Egypt: Exo.1.6.
and so was I honorable among my bre-
thren. Also my sonne Gershon tooke a
wyfe, which bare him Libny and Shimi.
The Sonnes of Caath were Amram,
Yshuar, Hebron and Vziel: and the sonnes
of Merari were Mahaly and Mushi. In
the fourescore and fourteenth yeare of my
lyfe, Amram tooke to wife my daughter
Iochedeb, because that he and shēe were
borne both on one day. I was eyght yeare
olde when I entered into the land of Cha-
naan: and eyghtene yeare olde whē I en-
tered the office of Priesthooде. At eyght
yeare. Leuy made
priest at 18.
years.

The Testament

Maryed
at 28.

A note for
Parents.

Blessinges
of y learned
minister.

wisdom a
precious
Jewell.

and twentie yeares I tooke a wife, and at
fortye yeares olde I entered into Egypt. And behold, ye be now my childrens chil-
dren in the third generation. Joseph dy-
ed in the hundred and tenth yeaire. And
now my children, I warne you feare
the Lord your God with all your hart, &
walke plainly in all things, according to
his Law. Moreover, bring vp your childre
in learning, that they may haue understa-
ding by reading the Law of God without
ceasing, all their life long. For whosoeuer
knoweth Gods law shall be honored, and
go he wheresoeuer he will, he shalbe no
stranger. Also he shall haue mo frendes
then his forefathers had, & many shalbe
glad to serue him, and to heare the lame
at his mouth. My sonnes, deale rightful-
ly vpon earth, that ye may finde heauen,
and sowe god thinges in your mindes,
that ye may finde them in your life. For
if ye sowe euill thinges, ye shall finde
and reapre all maner of comberaunce and
trouble. Get ye wisdome in the feare of
God: For if captiuitie come, and Cities
and countryes be destroyed: golde and sil-
uer and all possessions perishe, but none
can take away the wyse mans wisdome,
saue

Sane onely the blyndnesse of vngodlinesse Sinne
blindeþ
wisdome.
 and sinne: For his wisdome shall become a shield to him among hys enemies, and make a straige coutry to be as his owne home, and cause hym to finde friendshyp in the middest of his foes. If he teach and doe such thinges, he shall sit with kynges as did our brother Ioseph. And truly my children, I know by the writinges of Enoch, that in the end ye shall doe wickedly, laying your hands most spitefully vpon the Lord, and through you your brethren shall be confounded, and made a scorning stocke to all nations. Howbeit our father Israel is cleare from the wickednesse of the high Priestes, which shall lay hand vpon the Saviour of the world. The heauen aboue the earth is cleane, & you be the lyghtes of the Heathen, as the Sunne and the Moone. What shall all the Heathen doe, if you be ouerdarckened wþth wickednes, and bring cursednesse vpon your countryfolke, for whose sakes the lyght of the world is put into you, to inlyghte all me withall: This light of the world shall you wilfully flee, and teach commaundementes contrary to the righþeousnes of God. Ye shall purloyn the

Commodi-
ties of wis-
dome.

Christ hys
death and
spitefulness
of þ Newes
propheched.
Math. 27.

Ministers
what they
are.

An exhorta-
tion to
Ministers.

D. iij. Lordes

The Testament

The wic-
ked priest-
hoode and
their misery
described.

1. Sam. 2.

A prophesie
of their de-
struction.

Lordes offeringes, and filch away peeces
of it. Before ye doe your sacrifices to
the Lord, ye shall steale away the choycest
thynges, and eate them bidauely
wyth Harlates, teachyng Commaunde-
mentes of couetousnesse. Ye shall defile
marryed women, and inforce maydens
in Hierusalem. Ye shall matche your
selues wyth Whores and Harlates, ye
shall take the daughters of the Heathen
to wyse, purifyng them wyth unrighte-
ous purifyng, and your minglyng shall
be as Sodome and Gomorre, and ye
shall be swolne wyth wickednesse in the
Priesthoode, in so much that ye shall dis-
daynfully laughe the holy thynges to
scorne, not onely vauntyng your selues
agaynst men, but also beyng puffed up
wyth prypde agaynst the Commaunde-
mentes of God. For thys cause shall
the Temple whiche the Lord shall hane
chosen be vndoubtedly left desolate in un-
cleannessse, and you your selues become
captives to all nations, and be loathed and
abhorred among them, and receive end-
lesse shame and confusyon through Gods
rightfull iudgement: and all that see you
shall shunne you. And were it not for our
fathers

fathers Abraham, Isaac, & Jacob: there should not one of my seede be left vpon earth. Furthermore, I know by þ booke of Enoch, that you shall goe astray by the space of threescore and ten weekes, and de-

Marke the
desirousnes
of the shau-
tinge genera-
tion.

file the Priesthode, staine the sacrifices, right pos-
destroy the lawe, despise the sayinges of
the Prophetes, frowardly persecute righ-
teous folke, hate the godly, abhore the
sayinges of soothfast men, and call hym
Hereticke that goeth about to renue the
Lawe by the power of the Hyghest: and
in the end ye shall kill hym out of hand,
as you thinke, not knowing that he shall
rise agayns, and so shall ye receive hys
innocent bloud wilfully vpon your owne
heades. For his sake shall your holy pla-
ces be left desolate, which you shall haue
defiled, euен by vtter forswearing, and
your dwellyng shall not be cleane, but
you shall be accursed amōg the Heathē, &
despayre shall vere you, till he visite you
againe, & mercifully receiue you through
*faith & water. And for asmuch as ye haue *Ego,
heard of the thre score and ten weekes, faith & the
heare ye also of the Priesthode. For in
every Jubiley shall be Priesthode. In the
firſt Jubiley the firſt annoynted into the

Christ and
his mem-
bers.

Priest.

The Testament

Priesthode shall be great, and talke to God as to his father, and his Priesthode shall be full of the feare of the Lord, & in the day of hys gladnesse he shall ryse vp to the saluation of the wrold. In these cond Jubiley, the annoynted shall be e-
ceiued in the beauitesse of the beloued soi, and hys Priesthode shall be honou-
rable, and he shall be glorified among all men. The third Priest shall be taken
vp in sorrow, and the fourth shall be in
griefe, because the multitude of inqui-
ties shall be layd vpon him, and through-
out all Israell euery man shall hate hys
neyghbour. The fifth shall be held fast
in darcknesse, and lykewise the sixth and
the seventh. And in the seventh shall be
such abomination before God and man,
as I can not expresse, howbeit that the
doers therof shall be knowne. For thys
cause shall they be in captiuitie and cor-
ruption, and their land and substance
shall be destroyed: but in the fifth weeke
they shal returne into their desolate coun-
try, and renue the Lordes house. In the
seventh weeke, shall come Idolatrous
Priestes, couetous warriours, vnright-
eous Scribes, and filthy abusers of men
chil-

Note.

children and beastes. After that the Lord hath sent vengeance vpon them in the priesthode, then will God raise vp a new priest, to whom all the Lordes word shal be opened: and he shal execute true iudgement vpon earth many dayes, and his starre shall rise in heauen.

Christ and his true ministry described.

As a king shall he shead forth the light of knowledge in the open sunshine of the day, and he shal be magnified ouer all the worlde, and be receaued and shine as the sunne vpon the earth, and drine away all darcknesse, and there shalbe peace vpon all the earth. In his dayes the heauens shall reioice, the earth shalbe glad, the cloudes shalbe myrre, the knowledge of the Lord shalbe poured out vpon the earth as the waters of the seas, and the angels of glorie that are in the Lordes presence shall reioice in him. The heauens shalbe opened, and out of the temple of glorie shall sanctification come vpon him with the fathers voice, as from Abraham the father of Isaac, and the glory of the highest shalbe spread out vpon him, and the spirite of vnderstanding and sanctificatiō shall rest vpon him, whereof he shall geue abundantly and mightely to his children in truth for euer-

Christ lighteth the worlde.

more

The Testament

No priest-hooode shall succede Christ.

Christ vanquisheth Sime.

Christ is our propitiator.

Christ giveth power to hys to tredre downe spites.

more, and there shall none succede him from generation to generation, worlde without end. In his priesthooode all sinne shall come to end, and the vngnrighteous shall cease from their naughtinesse, but the righteous shall rest in him, & he shall open the gates of Paradise, and stay the threatening sword against Adam, and feede the Lambes with the fruite of lyfe, and the spirite of holines shalbe in them. He shall binde vp Belyall and gaine hys owne children power to tred downe hurtfull spites, and the Lord shall reioice in his children, and accept them as his beloued for euermore. Then shall Abraham Isaac, and Iacob be glad, and then shall I and all Sainentes reioice. Now my children ye haue heard all. Therefore chuse vnto you either light or darcknes, either the law of the Lord, or the workes of Belial, and we answered our Father, saying: We will walke before the Lord according to his law. And our Father sayd, the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selues are witnesses of the wordes of my mouth: And when we had answered wee will be witnesses, Icuy rested with

With this charge geuen vnto his chyl-
dren. And he stretched out his feete, and
was put to his fathers, when he had liued
a hundreth and seuen and thirtie yeares,
and they layd him in a Coffin, and
buried him afterward in He-
bron, besides Abra-
ham, Isaac and
Iacob.

FINIS.

¶ The



The Testament of Iuda,
made to his Children at hys
death concerning valiaunthesse,
cuerousnes, and fornication.



Loe here the blessed Princely state
Of Iuda, suffering not hys mate:
The Scepter, Lyon, Purse and Crowne,
Betoken glory and renowne.

He coppe of all the sayinges of Iuda whych he spake to his children, at the time of his death, when they were come together before him, he said

unto them. I was my fathers fourth sone Iuda his
exhortation. and my mother called me Iuda, saying: I thanke the Lord for that he hath geuen Gen. 29. me a fourth sonne. I was swift of foote & painfull in my youth, and obeyed my fa-
ther in all thinges, and blessed my mother and my mothers sisters. And whē I came to mannes estats my father Iacob prayed ouer mee saying: thou shalt be a king and Mallant-
nesse y gift
of God. prosperous in all thinges. Behold, God gave me grace in all my workes both a-
broad and at home. Upon a time I saw a Gen. 42. Hinde and ran after her and caught her, and made meate of her for my father. Al-
so I oufran the boes, and ouertooke all thinges that were in the fieldes insomuch that I caught a wilde mare and tamed her, I plucked a kid out of the mouth of a The man-
hoode of
Iuda. Beare, and taking him by the paw ouer-
threw him, and rent asunder all wilde beastes that turned upon me as if I had
been

The Testament

4. been a dogge. I encountr'd with a wilde
5. Woare, and ouerrunning him tare him in
6. peeces. In Hebron a Bastardlyon leapt
7. vpon a Dogge, and I catching him by the
8. taile slung him away by and by, and haue
9. brast asunder in the borders of Gare. A
wilde Bull was feeding in the fieldes, and
I tooke him by the hornes, and swinged
him about, and finally killed him. There
came two kinges of the Chananites ar-
med vpon our flockes, and much people
with them, and I alone running to the
flocke stept to king Sur, and striking vp
his legges ouerthrew him, & so slew him.
Also I killed another king named Tha-
phes sitting on his horse, and so scattered
all their people. I ouertooke king Achor,
a Giant on horsebacke, shooting foreward
and backwarde: and throwing a stone of
threescore pound weight vpon his horse I
ouerthrew him and killed him, and fight-
ing two houres with Achor, at length I
clauie his shield and maimed his leete, and
finally slew him. As I was pulling of his
brestplate behold, eight of his frendes as-
sailed me, wherewpon I filled my handes
with stones, & flinging them at them with
a sling, slew fowle of them, and put the o-
ther

ther fower to flight. Also our father Iacob slew y^e Giant Beelisa king of all the antnesse of kinges, who was mighty and houge, of the stature of twelue cubites. By reason wherof, feare fell vpon them, and they left their fighting against vs. For thys cause my father was carefull of me when I was in any battell with my Brethren. He saw in a vision concerning me, that the Angell of strength followed me euery where, to the intent I should not be ouercome. The second handfull was a greater battell to vs than that which we had at Sichem, in so much that in fighting valiantly with my brethren, I chased a thousand men, and slew of them two hundred persons, and fower of their kinges, and following after them scaled the wall of their Citie, and there slew two kings mo, and so we delivered Hebron, and led them all away as prisoners. The next day we went to a strong walled and vnapprochable Citie called Areca, which threatened to kill vs. Therfore I and Gad went to the eastside of the Citie, and Ruben and Leuy to the West and Southside. They that stode vpon the walles, supposing there had bene no mo but Gad and I, did

E.j.

set

The Testament

set fiercely vpon vs, while in the meane
time my brothers that lay in stale, brake
out vpon the other two sides, and scalynge
the wall with ladders, entered the Cittie
ere our enemyes wist it, and so we wone
it by the sword, & set fire vpon the tower,
and burnt it vp with such as were fled vna-
to it. As we returned, the men of Taffie
lay in waite for our pray, & tooke it with
our children. But we followed them to
Taffie and slew them, and burned the Ciu-
tie, spoyling all that was in it. And while
I was at the waters of Gureba, we fell
vpon the men of Iobell that came against
vs in battell, and slew and spoyled both
them and also their complices that came
to their ayde from Selon, so as we gaue
them no respit to returne againe vpon vs.
The fifth day after there came men from
Machir to fetch away our prisoners, whō
we met in battell, notwithstanding that
they were a mighty hoste, and slew them
before they could get vp to the place that
they came from. And when we came to
their Cittie, their women tumbled downe
stones vpon vs from the toppe of the hill
whereon their Cittie stode: But I and
Sinicon coasting to the backeside of the
towne,

13.

14.

selue, got to the higher places , and de-
stroyed the whole Citie. The next day it
was tolde vs that the Cities of two kings
came against vs with a huge hoste . I
therfore and Dan, feigning our selues to
be Amorrhians & fellowes with them,
went into their Citie, and taking the en-
terances in the dead time of the night, did
set the gates iwide open to our brethren
that came after vs, by meanes wherof we
destroyed them and all that they had, and
when we had sacked the City, one did cast
downe the thre walles thereof . Then
went we to Thamua, which was the re-
sage of all the kinges for their warres.
Wher being angry for a hurt y I tolde,
I charged vp those that stood aboue me:
but they threw downe stones out of slings
upon me, and shot arrowes at me , and
had killed me, but that my brother Dan
reskued me: Therfore we came running
upon them in a rage, and put them all to
flight, and they passing by an other way,
went and sued humbly to my father, who
made a couenant with them , so as we
did them not any more harme, but recea-
ued them into league with vs, and redeli-
uered them all their prisoners. The buil-

E.g.

ded

The Testament

15.
ded I Chanima, and my father builded Rambahel. Twenty yeares olde was I when thys warre was made, and the Chananites were afraide of me and my brethren. I had much cattel, and my chief Herdman was Yran of Odellā, in whose company I saw Barsa king of Odellam, who made vs a feast, and with much intretance gaue me his daughter Bethsue to wife, which brought me forth Er, Anan, and Sylon, of which threē God flew two childelesse. For Sylon liued, of whom some of you be the children. My father and we made eighteene yeares peace with his brother Esau and his children. When the eighteene yeares were past, after our coming out of Mesopotamia, in the forteeth yeare of my life, Esau our fathers brother came vpon vs with a great and strong host, and was slaine by y hem of Iacob, and conveyed away dead vnto mount Seir. We also followed vpon the children of Esau, but his Citie was strong with high walles and gates of yron and brasse, so as we coulde not enter into it, howbeit, we did shut them vp within it, and besieged it. Now when they shewed not themselues abroad in twentie dayes toge-

together, I put my helmet vpon my head
and in sight of them all set vp a ladder, &
scaling the wall slew fower of their noble
men with a stone of the weight of thre
talentes. The next day Ruben and Gad
went in and slew thre score other. Then
they offered peace, and we by our fathers
aduice receaued them to tribute. And they
gaue vs two hundred quarters of corne,
fiue hundred Wates of oyle, and a thou
sand and fiue hundred measures of wine,
vntill we went downe into Egipt. After
this my sonne Her marued Thamar of
Mesopotamia the daughter of Aran.
Now Her was a wicked imp and doub
ted of Thamar, because she was not of
the land of Chanaan. Therefore the An
gell of y^e Lord slew him y^e thrid night after
his mariage, when he had not yet cōpani
ed with her by reason of his mothers sub
teltie, and so he dyed in his naughtiness,
for shee was loth that he shoulde haue had
any children by her.

When Anan was mariageable, I
gaue Thamar vnto him, and he also of a
spite companyed not with her, notwithstanding
that haue liued a full yeare with
her. And when I threatned him, then he

The Testament

Fornicatio-
n a fruite of
brunkēncs.

Gen. 38.

In intolle-
rable cu-
stome of the
Amorites.

Apparell,
beutie, and
wine, pro-
uoketh
þoþedom.

companied with her, but yet by his mo-
thers commaundement he let his seed fall
vpon the ground, and so he also died in his
wickednes. I minded to haue geuen her
vnto Silon also, but my wyfe Bethsue
would not suffer me. For she spited Tha-
mar because she was not of the daughters
of Chanaā, as her self was, now I knew
that þ offspring of Chanaā was mischie-
tous, but yet did youthfull fancye blinde
my hart, and as I beheld her pouring out
wine I was deceivēd by dronkēnes and
fell in loue with her. Upon a time while
I was away, she married Silon to a man
of Chanaā, whiche her deede whēn I
understoode I cursed her in the bitternes
of my soule, and so she died in the wicked-
nes of her sōnes. A two yeares after these
thinges as I went to shere my sheep, Tha-
mar decking her selfe like a Bride, sate
her downe at a gate of the Citie. For it
was the custome of the Amorites that
their Brides do set them selues forth at
the gates of their Cities, by the space of
seuen dayes together, to be abused in for-
nication. I therfore being dronken with
þ waters of Horeb, knew her not by rea-
son of wine, in so much that her beautye
toge-

together with the attire in decking of her selfe deceived me, and thereupon turning aside vnto her, I sayd, shall I come in vnto thee? and she answered, what wilt thou geue me? and I gaue her my staffe, and my girdle, and the crowne of my kingdome. Upon my cōpanyng with her, she conceiued afterward, I not knowing my selfe to haue beene the doer thereof, would haue put her to death for it. But she having kept my pledges in store, shamed me with them, and when I had heard myne owne words of her in secrete which I had spoken to her when I lay with her in my dronkeines, I could not put her to death because it was of the Lordes doing, but I touched her not any more to my dying day. For when I had done this abomination in Israell, least she might worke wiles with me, I sayd I would fetch my pledges againe of her. But when I inquired for her, the townsmen sayd there was no bride in their Citie, because she came from another place and had sit there but a little while, and shee deemed that no man knew of my going in vnto her. Afterward we came into Egipt to Ioseph, because of the dearth. Six & forty yeares

Happy are
they that cā
reale from
doing ill.

The Testament

olde was I, when we came hether & thre
score and thirtene yeares haue I lyued
here. And now my sonnes heare me your
Father, in all thingesthat I charge you
withall, & keep ye all my sayinges,in do-
ing all maner of righteousnes before the
Lord, and in obeing the comandements
of the Lord God, & walke not after your
owne lustes, nor after the conceites of
your owne mindes, in the pride of your
hartes, nether glory you in the workes of
the strength of your youth, because it is
sinfull in the sight of the Lord. For in as-
much as I gloryed in my battels, and vp-
braided my brother Ruben with Billa,
my Fathers wife, because no face of any
beautifull woman, had yet deceived me,
therfore the spirite of sondnes and forni-
cation fell vpon me, so as I was ouertake
both in Bethsue the Chanomite, and in
Thamar the wife of mine owne sonnes.
And I sayd to my father in law, I haue
made my father priuie to the matter, and
therfore I will take thy daughter to my
wife. Hereupon he shewed me an infinite
masse of Golde, in his daughters behalfe,
(for he was a king) and decking her with
golde and pearle, willed her to poure out

It is sinfull
for any man
to glory in
his felicitie.

See what
it is to vp-
braide men
their vice.

wine

Wine to vs at the supper . The beauty of the woman and the wine together , daze-
led mine eyes , and voluptuousnes did so darcken mine vnderstanding , that I fell in loue with her and brake the commaun-
dement of God and of my fathers , & tooke her to wife . According to the intent of my hart , the Lord paide me home for it : for I had no ioy of the children that I had by her . Now therfore my children , be not dronken with wine , for wine turneth a mans vnderstanding away from the truth , and kindleth in him the fire of lust , lea-
ding his eies into error , in so much that wine is as a seruant to þ spirit of lechery , to further the fæding of the minde wþth voluptuousnes , and so those twaine bereue a man of all power . For if a man drinke wine till he be dronken , hee traineth his minde into the filthy thoughtes of lechery and kindleth the body to carnall copulati-
on . And if desired occasion serue , sinne is wrought without shame . Such a thing is wine my sonnes , for a dronken man is shameles . ashamed of nothing . Behold it made both me and Thamar to do amisse , so as I blu-
shed not at the multitude in the Citie , but went aside vnto her in the sight of all me , and

Children
marry wþh
out consent
of parentes
plagued.

Discom-
modities of
wine.

1. Blindereth
vnderstan-
ding.

2. Seruant
of lechery.

Fruite of
drunkēnes.

A dronken
man is
shameles.

An exāple.

The Testament

and committed a great sinne in discon-
ting the vncleane priuities of mine owne
sonnes. Through drinking of wine I was
not ashamed to breake Gods comman-
dement in taking a woman of Chananie
to wife. Wherefore my sonnes, hee that
who ought drinke wine hath need of discretion, and
to drinke
the discretion that every man ought to vsse
in drinking of wine is that he be ashamed
to ouerdrinke himselfe.

For if he passe
that bond, he forgoeth his vnderstanding,
and cleaueth to the spirite of error, which
causeth the dronken man to talke filthely
and to do wickedly, and not to be ash-
amed, but to boast of his lewdnes thinking
it to be good. He that committeth whore-
deede.

**Discipline-
Ditties of
Whoredom.** Dorne is bereft of his libertie, and becom-
meth a bondslauie of lechery, and cannot
get out of it againe, after the same maner
that I was made naked. For I gaue o-
uer my stasse, that is to say, the stay of my
tribe: and my girdle, that is, my power: &
my crowne, that is, the glory of my king-
dome. Holowbeit, repeating these thinges, I
forbare all wine and flesh vnto mine olde
age, and was utterly vnacquainted with
all mirth. And the Angel of God shewed
me that women shoule from time to time

ever.

ouermaster all men, as well kinges as
 kaitifes, and bereaue great men of their
 glory. For the pouertie of a poore man is
 a greater fence to him then is the stregh
 of a mightie man. Therefore my children,
 keep measure in drincking, for there are in
 it soure noisome spritis, that is to wit:
 of concupiscence, of hartburning, of leche-
 ry, and of filthy gaine. If ye drinke wine
 merilie in y feare of y Lord with shame-
 fastnes ye shall live. But if ye drinke
 without regard of shame, & feare of God,
 then turneth it to dronkennes, and dishon-
 nestie stealeth in. And if ye drinke none
 at all, then shall ye not sinne, neither in
 slanderous wordes, nor in quareling,
 nor in rayling, nor in breache of Gods
 Commaundementes, neither shall ye per-
 ishe before your tyme. For wyne disclo-
 seth the secretes of God and man unto
 straungers, like as I behayed the secrets
 of God and of my father Iacob to Beth-
 sue the Chananite, whitch God hath for-
 bidden to be disclosed. Also wine is a cause
 of warre and seditiō. Moreouer, I charge
 you my sonnes that you loue not money,
 ne luke vpon the beutie of women: for
 money and woma[n]ly beutie made me to
 ouersteote

Fower nos.

some spritis

folow dron-

kenesse.

1. Concupi-

cence.

2. Hartbur-

ning.

3. Lechery.

4. Courteous-

nesse.

Abstinence

from u

what a

modit

it hath.

1. It a-

reth not.

2. It quarek-

leth not, nor

rayleth.

3. It brea-

keth not the

Commaund-

mentes.

4. It per-

reth not be-

fore the tyme.

The Testament

Obedience
to parents
how profitable.

uershotte my selfe in Bethsue the Chanite. And I am sure that these two thinges shall corrupt mine offspring, and marre the wise men of my lineage, & hurt the kingdome of Iuda which God hath geuen me for obeying my father, for I never repyned at my father Iacobs commaundement, but did whatsoeuer he bad me. And Abraham the father of my fathers blessed me to fight for Israel, and so did Isaac blesse me likewise: and I know that the kingdome shall stand by me. But I haue read in the bookes of Enoch the righteous, that ye shall worke wickedly in the latter dayes. Wherefore my childre,

The vices
modities of
countrons-
nes.

keepe your selues from lechery and couen-
modities of
tousnes, and geue eare to your father Iu-
da, for those thinges withdraw men frō
Gods law, and blinde the vnderstanding
of their mindes, & teach them. i. pride,

2. Full of
pride.

neither suffer they any man to shew mer-
cy, 2. to his neighbour. They bereue hys

3. disquieteth
the soule.

3. soule of all god thinges, and holde it
the soule. doone in paines and sorrowes. Also they

4. Consumeth
the body.

4. disappoint him of his sleepe, 4. and con-
sume his fleshe. Finally, 5. they hinder

5. Deserme
Gods holy
word.

Gods sacrifices, neglecte his blessings,
disobey the speaking of his Prophete, and

and are offended at the worde of godly-
nesse: for these two passions are contrary
to the Commaundementes of God. **He** **The cou-**
that serueth them cannot obey God, **be-** **tous and ie-**
cause they dazell mens mindes, & walke **cherous can**
abroad as well a nightes as of dayes. **My God.**
children, couetousnesse leadeth me to ido-
latry. For through doting vpon money, **Idolatry**
it calleth them Gods which are not, and **the fruite of**
compelleth the infected partye to grow nes.
couetous-
most viley out of kynde. For monyes
sake I lost my children, and had not the
penaunce of my fleshe, and the humbling
of my soule, and the prayers of my father
Jacob bene: I had dyed as now without
children. But the God of my fathers be-
yng mercifull & full of compassion, knew
that I sinned through ignorance. For
the Prince of error had blynded me, and
I ouershot my selfe as a fleshly man, and
being corrupted with sinne, knew not
mine owne infirmitie, but thought my
selfe to be invincible. **Know ye therefore** **Two spi-**
my sonnes, that two spritis doe wayfe **rites waite**
vpon a man.
vpon a man: that is to wit, v spirit of truth
& the spirit of error, & in the middes be-
twene them is set the spirit of vnderstan-
ding of the mynde, whose propertie is to

The Testament

incline which way it listeth. The thinges
that belong both to truth and vntruth are
written in the brest of man, & God know-
eth every whit of it, and none of all mens
worke can be hidden at any time from
him, because all the primitiues of mens
hartes are written before the Lord, and
the spirit of truth beareth witnessesse of all
thinges and accuseth all, and he that sori-
neth hath a burning in his hart, and can-
not lift vp his face to his iudge. And now
my children, loue ye Leuy, that ye may
abide & exalt not your selues aboue him,
least ye perishe. The Lord hath geuen vnto
me the kingdome, and vnto hym the
Priesthode, and hath put the kingdome

* In respect
that heauety
thinges are
better then
earthly, not
in eternall
rule and go-
vernment.

* Ergo iure di-
uino, the pope
et al chalenge no
earthly po-
wer.

* Not in po-
wer & rule,
but in the ex-
cellency of the
offices appertaining to
the church, to
the priesthode surmount
the kingdome
that is vpon the earth. * For the Lord
hath chosen him aboue the rest, to approche
unto him, and to eate of his Table, and
to

to take the firstlings of the children of Israell, and thou shalt be as a ~~Sea~~ to him. For lyke as in the ~~Sea~~ both righ-
teous and unrighteous are in daunger,
and the one sort are caught prisoners, and
the other sort are enriched: euен so shall
all kunde of men be hazarded in thes, some
sinking in misery, and other some floting
in prosperitie. For in thes shall raigne Tirantes &
wicked me
described &
prophesied.
great Whales, which shall swallow vp
me as fishes, and bring free mens sonnes
and daughters into bondage. They shall
take away mens houses, Landes, Cat-
tell, and money by force, and wrongful-
ly feede Rauens and other greedy fowles
wyth many folkes fleshe, and they shall
prosper in naughtiness, and be exalted
through couetousnesse, and there shall
be false Prophetes like stormes, which
shall persecute all righteous men. But Mutuall
discorde is a
plague for
Tirantes.
the Lord shall set them together by the
eares amonge themselves, and there plague
shall be continuall warres in Israell, and
my kyngdome shall bee knitte vp in Christ
straungers, tyll the Sauiour of Israel pheſied.
come, euен tyll the commyng of the
God of ryghteousnesse, that Jacob
and all nations may rest in peace,
and

The Testament

and he shall maintayne my kingdome in
peace for euer. For the Lord hath sworn
to me that the kingdome of me and of my
seide shal never faile wrold without end.
But I am very sorry my children, for the
filthynesse and trechery, & idolatry which
ye shall worke against the kingdome, by
following Witches and Coniurers, by
bowling your daughters to deccitfull de-
uils, by making them inchauntes, char-
mers, and strumpets, and by intermed-
dling your selues with the abhominations

Note this
ye that seek
after wit-
ches for lost
goodes.

of the heathen, for the which thinges the
tem.

1. Famine.

2. Pestilence

3. Death and sword.

4. Besiegement.

5. Devouring dogges.

6. Dailye reproch.

7. Losse and paine of
eyes.

8. Slaughter of childre.

9. Raunishing of wifes.

10. Sweeping of the tem-
ple.

11. Desolation of the
country.

12. Captivity.

Lord shall bring vpon you .1. fa-
mine .2. & pestilence, death and
3. sworde, wrathfull .4. besiege-
ment and .5. devouring dogges,
reproch of .6. freindes and foes,
losse & .7. payne of eyes, slaughter
8. of your children, raunishing .9.
of your wyues, spoyle of your
goods, the burning .10. of your
Temple, the desolation .11. of
your country, and the .12. cap-
tivity of your selues among all

nations, which shall gelde some of you
to make Cumukes for their wyues. But
for all these. if ye returne to y^e Lord with harty .1. re-
pentance and humilitie, and walke in
all

Remedy
for all these.

1. Repen-
taunce.

all the .2. Commaundementes of God: 1. Obedientie will visite you with mercy, and longe-
willingly deliuer you from the bondage of
your enemies. After this shall rise amōg
you a Starre out of Jacob, and a man
shall spring out of my sēde, which shall
walke as the daysunne of righteousnesse
among the Children of men, in peace,
mēkenesse, and righteousness, and no
sinne shall be found in him. The heauēs
shall open vpon him, to poure out the spi-
rit of blessednesse vpon him from the Fa-
ther, and he shall shew the spirite of
grace vpon you, and you shall be his chil-
dren in truth, walking in his first and last
Commaundementes. This is the of-
spring of the most High God, and the
welspring of life to all fleshe. Then shall
the scepter of my kyngdome shine bright,
and out of your roote shall spring the ves-
sell of planting, in whom shall growe vp
the rod of righteousness to the Gentiles,
to iudge and save all such as call vpon
him. After this shall Abraham, Iaac,
and Iacob, rise vp againe to life, and I
and the Princes my brethren, shall be
your Scepter in Israell. Leuy first, I
next, Ioseph the third, Benjamin the

F.j.

fourth,

The most
heauently
benefite of
Christ his
second co-
ming.

The Testament

fourth, Symeon the fifth, Isachar the sixth, and so all the rest. And the Lorde hath blessed vs: Leuy shall be the messenger of my presence, Symeon the power of my glory, Ruben heauen, Isachar the earth, Zabulon the sea, Joseph the mountaynes, Beniamin the Tabernacle, Dan the Lightes, Nephtalm the Deynties, Gad the Daysunne, and Aser an Olive tree. And there shall be one people of the Lord, and one young, and there shall be no more the false spirit of Belial, because he shall be cast into endlesse fire. They that are buryed in sorrow shall rise in ioy: and they that were pore for the Lordes sake, shall be made rich. They that suffered penurye, shall haue plentie, and they that were weake, shall be made stronge. They that dyed for the Lordes sake, shal wake vp vnto life, and runne in Iacob, yea they shall runne skipping and leaping, and they shall flye as Eagles for ioy. But the vngodly shall be sorrowfull, and the sinners shall mourne, and all people shal glorifie the Lord for euer. Therfore my children, keepe all the lawe of the Lord, for there is hope for all such as walke aright.

A sweete
comfort for
the godly
Christian.
Mat 5.
Note.

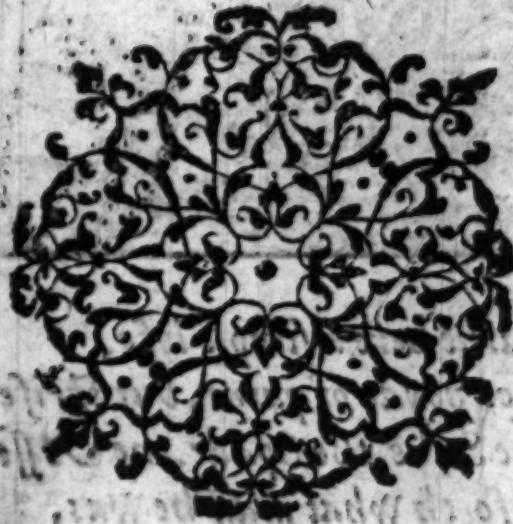
The bles-
sed estate of
the elect af-
ter death.

right. A hundered and nintenie yeares
olde doe I die in your sight. Let none of Iuda would
you bury me in costly clothes, nor rippe no sumptu-
my belly, for so will rulers doe: but ca- ous buriall.
rye me backe into Hebron with you.

With these wordes Iuda dyed: and
his children doing in all thinges
as he commaunded them,
buryed hym wyth hys
fathers in Hebron.

FINIS.

F.ii. ¶ The



The

The Testament of Isachar,
made to his Children at hys
death, concerning a single hart.



Learne here a simple lyfe,
Not voyde of paine, but strife:
The Sithe, the Spade, the Asse,
Set forth what man he was.



He copye of Isachars
wordes. He calling his
children about him sayd
vnto them: Ye children
of Isachar heare your fa-
ther, and harken to the
wordes of the beloued of the Lord. I am
Jacobs fifth sonne, in the reward of Ma-
drake. For Jacob brought Mandrakes Gen. 30.
out of the feeld, & Rachell meeting him
tooke them of him. Therat Ruben wept,
and at his noyse my mother Lya came
out. Now the Mandrakes were sweete-
sented apples which the Land of Aran
bringeth forth in hygh countries by the
waterualleyes. And Rachel sayd, I will
not gene thee these apples, bycause they
shall help mee to children. Now there
were two of these apples. And Lya sayd,
doth it not suffice thee that thou hast got-
ten away the husband of my virginitie,
but that thou wilt haue this also? She
auswered, let Jacob lie with thee to night
for thy sonnes Mandragoras. Lya sayd
vnto him, do not boast nor brag, for Jacob
is myne, and I am the wife of his youth.
And Rachel auswered, how so, was he
F. tij not

The exhortation.

The Testament

not first handfasted vnto mē, and serned
hee not our father fowerteene ycares
for mē? What shall I do to thee? for
many are the wyles and policies of mē,
and guile goes foreward vpon earth.
If it had bin otherwise, thou shouldest
not haue seene Iacob in the face at this
day. For thou art not his wife, but wert
guylefully put to him in my sted. My fa-
ther deceyued me, & cōueyng me awaþ y
night, suffered me not to see him. For had
I bin there, this had not come to passe.
Wherfore take thee one Mandrake, and
in lewo of the other I graunt thee him for
one nyght. And Iacob knew Lyā, who
conceiuing bare me, and called my name
Isachar bycause of the hyze. The an An-
gell of the Lord appeared vnto Iacob, &
sayd that Rachell shoulde beare but two
sonnes bycause shē had forsaken the com-
panie of hir husband and chosen continen-
cie: and if my mother Lyā had not geuen
the two Apples for his companie, shē
should haue borne eyght children, wher-
as by reason of that, shē bare but six, and
for issue and Rachel two, bycause God visited her in
not for lust, the Mandrakes. For he knew that shē
desired to cōpanie with Iacob for issues
sake.

sake, and not for lust of pleasure. For shē
layd vp the Mandrake and delinered it to
Iacob the next day, & therfore God heard
Rachell in the Mandrakes, bycause that
although shē had a mind to them, yet shē
eate them not, but offered them to the
priest of the most highest which was in
those dayes, and layd thē vp in the Lords
house. Therfore my childe, whē I came
to mans state, I walked with an vp̄yḡht
hart, and became baylyf of husbandrie to
my fathers, and brought them the frutes
of their Landes in their dew seasons, and
my father blessed mee when he sawe how
I walked playnly and simply. I was no
busibodie in my doings, I was not hurt-
ful nor spiteful to my neighbour, I railed
not upon any man, neither displayed I
the lyfe of any that walked in singe-
nesse of mynde. By reason hereof when
I was xxx. yeares old I tooke a wife, be-
cause labor had consumed my strength. I
never knew the pleasure of a woman
through wātones, but my labor made me
to sleepe soundly, & my father did alwayes
reioyce of my simplicitie. For what-
soeuer paines I tooke, first of all I offered
all the first frutes and the first ingredie-

Conti-
nēcie a beut-
tiful orna-
ment in a
woman.

The godly
life of Isa-
char and his
true dea-
ling.

An example
for godly
Children.

A paternc
of a vertu-
ous lyfe.

The first
dutie of
children be-
longeth to
God, the se-
cond to

The Testament.

cattell to the Lord by the priest, and then
gave my father the rest, & the Lord dub-
led his benefites in my handes. Pea and
Jacob him selfe perceyued well that god

Liberalitie
to the poore
with a sin-
gle hart, is
comēdable.

With a
plaine dea-
ling man y
the Lord is
pleased.

A single
harted man
described,
who and
what he is.

Curiositie
either in
Gods se-
crets or our
neighbours
matters
blaniced.

wrought w̄ my playne dealing. For vnto
euery poore mā, & vnto euery mā in ad-
uersitie gaue I of y frutes of the earth w̄
a single hart. And now my childrē harkē,
& walk in singlenes of minde, for I know
that the Lord is very wel pleased with it.
The singleharted mā coueteth not golde,
undermineth not his neyghbour, lusteth
not after diuersitie of meates, desireth not
shifte of apparell, nor behighteth himselfe
long tyme, but only hath an eye to Gods
will, & the spirits of erroz can do nothing
against him. For he can no skill to enter-
teine a fayre woman, least he should de-
file his owne mind. Wrath ouermastreth
not his wit, enuye melteth not his soule,
neyther doth his minde runne couetously
vpon gayne. For he leadeth an upright
lyfe, and beholdeth all things w̄ a single
eye, excluding all hurtfulnesse of worldly
erroz, least he should ouersee any of the
commaundementes of God. Therefore

my children keepe Gods lawe, and hold
fast playnnesse, walke on in innocencie,

and

and be not too inquisitive of Gods secrets Learne yow
or of your neighbours doinges: but loue children of
God & your neighbour, pity the poore and the earth.
weake, bow downe your backs to husbandry, & labor in tilling of y earth in all maner of husbandry, offering presents to the Lord with thankesgeuing, who blesseth the earth with increase and new spring of frutes, as hee blessed all holy men from Abel to this day. For there is none other portion geuen thee then of the fatnesse of the earth, whose frutes come by paines-taking, for our father Iacob blessed mee with the benefites of the earth, and the firstelinges of frutes. Leuy and Iuda are glorified of the Lord among the children of Iacob. For God hath planted himselfe in them, geuing to the one the priesthode and to the other the kingdome. There-fore obey ye them, and walke plainly as our father Iacob did. For unto Gad it is geuen to destroy the temptations of Israell. My children, I know that in the last dayes your childre shal forsake plainnesse, and cleave to couetousnes, let goe innocencye and follow lewdnesse, leaue Gods commaundementes and sticke unto Belyal, geue ouer husbandry, and gad after

and playne dealing comended.

The Testament

A plague
for disobe-
dience.

Speedy re-
pentance af-
ter sin plea-
seth the
Lord.

The inno-
cency of
Isachar.

A godly
patterne to
follow.

Markē you
Landlords,
learne you
Wealthy of
the earth.

after wicked deuices, and therefore shall they be scattered among the heathen, and beconie bondslaues to their enemyes. Wherefore warne your childre of it, that if they sinne, they may returne quickly to the Lord, for he is mercyfull and will despyuer them, and bring them home agayne into their owne lande. I am now an hundred and two and twenty yeares old, and I know not any deadly sinne vpon me. I haue not knowen any woman but my wife, neither haue I committed whoredome in the lust of mine eyes. I haue not dranke wine vnto dronkennes, neither haue I coueted any pleasant thing of my neigboures. There hath been no guile in my harte, neither hath there any lying gone out of my lips. I haue beene sorwe with every man that was in heauynesse, and geuen my bread to the poore. I haue not eaten my meate alone, nor remoued the boundes & buttels of landes. I haue beeene pitifull all the dayes of my life, and dealt truely in all cases. I haue loued the Lord with all my strenght, and all men as mine owne childre. My sonnes, if you also doe the like, all the spirites of Belial will fye from you, and nothing that mischievous

chierous men can doe against you , shall haue power ouer you. You shall bring all wilde beasts in subiection to you , because ye haue the Lord of heauen with you , if ye walke with men in singlenes of hart. And he willed them to carry his bodye into Hebron , and to bury him there in the caue with his fathers. Thus he strett,

ched out his feete and dyed in a
good age , hauing all his lim-
mes strong and sound
and slept the sleep
of all the
world.

¶ The



The Testament of Zabulon,
made to his children at his death,
concerning compassion and mercy.



The poore man at home, Zabulon fed,
The straungers unknowne also clothed:
When Ship did saile, { But gaue him wit,
God did not fayle, { To gouerne it.

The Testament of Zabulon. 42

He charge that Zabulō gaue to his childre in the hundredth and fourteenth yeare of his lyfe two and thirty yeares after the decease of Ioseph. His exhortation whē it was geue

And hee sayd vnto them, heare ye me ye sonnes of Zabulon, a good gift to my fasher and mother. For when I was begotten, my fasher was greatly increased in shēpe and cattle, by reason of the god lucke that he had through þ straked rods. I wist not my children, I wist not that I sinned in those dayes. For I cōsidered not Remorse of conscience, þ pathweye to godlīnes. that I dealt wickedly through ignorance in Iosephs case, and moreouer concealed it with my brothers, frō our fasher, howbeit that I wept much for it in secret, for I was afrayd of my brothers, because they had all conspired together to kil him with the sworde that should bewray that secrete. Neverthelesse when they would hane killed him, I besought them most earnestly with teares, that they woulde not doe such wickednesse. For Simeon & Gad, came vpon Ioseph to hane killed hym, & Ioseph falling vpon his knēes, sayd The loue of Zabulon toward Ioseph.

vnto

The Testament

unto them, haue pitie vpon me my bre-
thren, haue pitie vpo the bowels of our fa-
ther Iacob. Lay not your hands vpon me
to shead innocent bloud, for I haue not
A good cō- sinned against you. If I haue done amisse
science refu- nurture me with chastisement, but lay
sach no try- not your handes vpon me for our father
all.

Love be-
twene bre-
thren is as a
precious
spynctment.

Mutuall
love is mu-
tuall safety.

Upon his saying of these
wordes, I being moued with compassion
came & wept, and my hart melted with-
in me, and all the substance of my bow-
els wers loosened vpon my soule. Also
Ioseph wept, and I with him, and my
hart trembled, and the ioyntes of my bo-
dy quaked, and I was not able to stand.
And when he saw me weeping with him,
and them comming towardes him to kill
him, he fled behinde me, and besought
them to pitie him. Then Ruben step-
ping in, said: my brethren, let vs not kill
him, but let vs cast him into the drye pit
that our fathers digged and found no wa-
ter in it. For God suffered no water to
spring vp in it, because it should be a saue-
garde for Ioseph, and so Gad did, tyll
they solde him to the Ismalites. Thus
gaue I no consent to the sinne agaynst
Ioseph, but Syncion, Gad, and sicer o-
ther,

ther of my brothers taking monye for Ioseph, bought shooes with it, for them selues, their wifes, and their Children, ^{þ trechery & courteous} of Iudas. ^{of Iudas.} saying: Let vs not eate it, because it is ^{Read Mat.} the price of our brothers bloud, but let vs tread it vnder our fæte, because he sayde he should raigne ouer vs, & we shall see what his dreames wil come vnto. Therfore in the scripture of Enokes law, it is written of him that would not raise vp seede to his brother, I haue loosed Iosephes shoo. For when we came into Egypt, the young men unbuckled Iosephes shooes at the gate, and so we worshipped Ioseph as if he had bin Pharao, and not onely worshipped him, but also knæled downe before him with blushing, and so were put to shame before the Egyprians, for afterward the Egyprians heard of all the yll that we had done unto Ioseph. After the laying of him in the pit, my brothers set meate vpon the Table to eate. But I mourning for Ioseph did fast no meat by the space of two dapes & two nightes together, neither woulde Iuda eate with them, but had an eye to the pit, because he feared lest Symeon for his brother and Gad should sttep thether and kil him. ^{The will of the Lord preuenteth mas pollige} ^{The vngodly rejoyce in their wifes troune.} ^{Iuda careful for his brother.}

When

The Testament

When they sawe that I eate nothyng, they set me to keepe him till he was sold. He was in the pitte thre dayes and thre nightes without repast ere he was solde.

Ruben hys
issue toward
absence, rent his garmentes, and wept,
Ioseph.

Ruben hearing that he was solde in hys
saying: how shall I looke my father Ia-
cob in the face? And therewithall taking
monye he ranne after the marchantmen,
but he could not finde them: for they had
left the kynges high way, and were gone
away apace by bye lanes, and Ruben eat

Marke the
wicked pol-
licy of the
ungodly.

no meate that day. Dan therefore com-
myng unto him, sayd: weape not, neither
be sad for the Boy, for I wote what we
may say to our father Iacob. We wyll
kill a Kyd, and staine Iosephes coat with
the bloud of it, and say to him: See if this
be thy sonnes coat or no. For when they
intended to sel Ioseph, they stripped him
out of our fathers coat, and put vpon him
an olde coat of a bondseruaunt. Simeon
had gotten his coat and woulde not deli-
uer it vs, but was minded to haue cut it
in peces with his sword, and he was an-
gry that he was yet aliue, and that he had
not slaine him. Then all my brethren ri-
sing vp together, sayde vnto him: why

Shouldest

Shouldest thou not geue it vs, seeing that thou onely art the worker of thys my-
chiefe in Israell? Herupon he gaue it
them, and they did as Dan had couiselled.

And now my Children, I warne you Zabulon his
keepe the Lordes Commaundements, be exhortatiō.
mercifull to your neighbours, and haue
inward compassion to wārds all, not on-
ly men but also beastes. For in that re-
spect the Lord blessed me, in so much that
when all my brothers were sickē, I sca-
ped without sicknesse. For God knoweth
every mans intent. Therefore my Chil-
dren haue compassion in your bowels,
because that as any man dealeth with his
neighbour, so will God deale with hym.
For the Childe of my brothers fell sickē
also and dyed for Iosephes sake, because
their fathers pitied hym not, but my chil-
dren were preserued without sicknes as
you know. And whyle I was vpon the
sea coast of Chanaan, I fell to fishing for
my father Iacob, and whereas many o-
thers were drownēd in the sea, I aboade
unhurt, I was the first that made a fisher
boate to float on the sea, for God gaue me
understanding and wisedome therein, so
that I did set vp a mast in the boate, and

Compassiō
is to be
shewēd as
well to
beastes as
to men.

The un-
mercifull
punished,
both they &
their childre

Fishers
boates first
inuented by
Zabulō, but
God gaue y
wisedome.

The Testament

The singu-
lar compas-
sion of Za-
bulon.

Note.

Zabulō hys
mercy in
giving
foode.

A mercifull
deede to
cloth the
naked.

fastened a sayle to the middes of the wod,
and casting along the shore in it, I fished
for my fathers haushold till wee came
into Egyp: and for pities sake I gaue of
my fishing to euery straunger that I met
with. If there were any forreiner boorne,
or any sicke bodie, or any aged person, I
boyled my fishe and dressed it well accor-
ding to euery mans neede, and carid it
to them, comforting them and having
compassion with them. And therfore God
made mee to catch much fish in the See.
For he y giveth his neighbour, receiuyeth
the thinges multiplied of the Lord. Fiuie
yeares did I fish, geuing to euery man
that I saw, and seruynge all my fathers
house sufficiently. In haruestyme I fish-
ed, and in wintertyme I fed sheepe with
my brothers. Now will I tell you what
I did. I saw a miserable man in the deepe
of winter, and having compassion vpon
him, I stale a garment priuily out of my
house, and gaue it the naked man. You
therefore my children, take pitie indis-
ferently of all men, and shew mercy with
the thinges whiche the Lord geueth you,
and deale hem abroad to all men with a
good hart. And if ye haue not wherwith,

to

to succour the needie out of had: yet haue
compassion on him with inward mercy. Habilitie
Wanting,
inward co-
genie to him that wante, and to spend the passion ser-
ueth.
I know that my hand forslowed not to A rare ex-
time with him, insomuch that I haue ample of a
walked abone seuen furlongs with such a
one weeping, and my hart yirned vpon mercifull
him for copassion. You therfore my chil-
dren, haue earnest and inward mercy to-
wards all that are in misery, that God
havinge pitee vpon you may be mercyfull
to you lykewise. For in the last dayes God dwel-
lēth in mer-
cifull harts.
God will send his mercy vpon the earth,
and wheresoeuer he findeth inward and
harty mercie, there will he dwell. For
ooke how much mercie man sheweth to
his neighbour, so much will God shew to
him againe. Now when we came downe
into Egipt, Joseph mynded not our e- Joseph re-
willed dealing with him, but when he saw
me, it made his hart yirne. Whom looke good for
euill.
ye vpon, my children, and learne to for-
get the harme that is done to you. Loue
ye one another, & do not one of you think
vpon anothers ill dealing, for that brea-
keth vnitie, and displaceth all kinred,
and troubleth the mind. For he that is
mindfull of harme past, hath not the

G.y. bow-

The Testament

He that is
mindfull of
injuries is
not merci-
full.

Apt simili-
tudes.

An exhorta-
tion to
concorde.

The end of
discord is
misery.

bowells of mercy. Marke the water and
sae how it washeth away the sand when
the stones and timber are remoued asun-
der. And if a brooke be drawne into ma-
ny streames, the earth sucketh it vp and
it commeth to nothing: and so shall you,
if you be deuided among your selues.
Therefore deuide not your selues into two
heades: for all thinges that God hath cre-
ated haue but one head a pece. He hath
geuen a man two shoulders, two handes
and two fete: but yet doe all the mem-
bers obey one head. I know by the wry-
tyngs of my fathers, that in the last dayes
ye shall depart from the Lord, and be de-
uided in Israel, folowing two kynges,
workyng all abomination, and wor-
shipping all maner of Idols, and your
enemyes shall take you prisoners, and
you shall sit among the heathen in all mi-
serie, tribulation and sorrow of minde.
And afterward you shall remember the
Lord, and repent, and he shall turne you
agayne: for he is mercifull and full of
compassion, and thinketh not vpon the
lewdnes of the children of men, because
they be flesh and the spirits of error beguyle them in all their doings. After this
shall

Shall God himselfe ryse vp vnto you, the ^A prophesie
light of righteousnes & hol somes, and of Christ.
mercy are in his punishments. He shall re-
deeme all me frō the bondage of Belial, &
all y spirites of error shalbe trodē downe,
and he shall turne all nations to y folow-
ing of him, & ye shall see God in the shape
of ma, for God hath chose Ierusalē, and
God is his name. Peuerthelesse, by the
wickednes of your words, you shall pro-
uoke him to wrath, & ye shall be cast of,
till y time of full finishing. And now my
children, be not sad for my death, neither
be ye out of hart because I leauē you. The hope
of y resur-
rectiō a pre-
sent cōtoxt
at y death
of our
friendes.
For I shall rise vp againe amōg you, as a
captaine in y mids of his childrē. And I
shal reioyce in the middest of my triuē, a-
mōg as many as haue kept y lawe of the
Lord & the cōmaundemēts of their father
Zabulō. But as for y wicked, God shall
bring eulasting fire vpō them, & destroy The state
of y wicked
at the lat-
ter day.
thē for euer. I returne to my rest, as my
fathers haue done: now feare you y Lord
your God, w̄ all your stregth all y dayes
of your life. As he had spoke these words
he fell a sleepe to his singular benefite:
and his sonnes layd him in a coſſin,
and carwyng him backe againe vnto
Hebron, buried him there
with his Fathers. The

CThe Testament of Dan,
made to his Children at his
death, concerning anger and liyng.



The Serpent
Wyth weapon,
And Dan declare: } The intent
The intent
Of those men,
That wrathfull are.

He copye of Dan his
words which he spake to
them in his last dapes.
In the hundred and fiftie
twelveth ycare of his life,
he called his Trybe unto
hym, and sayd: Ye childre of Dan, heare
my sayinges, and geue heede to y wordes
of your fathers mouth. I lyked in my hart & out-
hart, and shewed in my whole lyfe the ward no-
thing that is good: for truth ioyned with ^{confession must}
right dealing pleaseith God well. I haue
hated hurtfull thinges, as lyng and an-
ger, because they teach a man all maner ^{ger, good}
of naughtinesse. I confesse unto you my sters of e-
children this day, that I was glad in my willife.
hart at the death of Ioseph that true and
good man, and reioyced at the selling of
him, because our father loued him more
than vs. For the spirite of spitefulnesse &
pride said unto me: Thou art his sonne ^{Selfe loue}
as well as he. And one of the spirites ^{tharke}
of Belial wrought with me saying: Take ^{himself as}
this sword and slay Ioseph with it, and ^{good as o-}
when he is dead thy father shal loue thee. ^{ther.} ^{Desire of}
This was the spirit of spitefullnes which ^{procrogationis}
counseled me to deuoure Ioseph, as the ^{misericordia to}
murther.

G.iiij. Leopard

The Testament.

Man par-
poseith but
God dspo-
seth.

A wrathfull
man lively
described.

1. He accop-
terth his pa-
rentes as e-
nemys.

2. He know-
erth not hys
brother.

3. He obiecth yet obeyeth he him not : though he be a
not the my-
nister.

4. He regar-
deth not the
righteous.

5. He conde-
reth not hys
fiende.

Leopard deuoureth a Kid . But the God
of our father Iacob did not put him into
my hāds, nor suffer me to finde him alone
that I might dispatch two Scepters in
Israel by committing that wickednesse.
And now my Children , I tell you of a
truth, that vntesse ye keepe your selues
from ths spirite of lyng and wrath , and
loue truth and long sufferance , ye shall
perishe. Wrath is blynde my children,
and no wrathfull man loketh truth in
the face, because that although they were
1. his father and mother, yet deth he be-
holde them as his enemys. Though he
be his brother, yet he 2. knoweth hym
not: though he be the Lordes. 3. Prophet
4. righteous man, yet he regardeth hym
not, and though he be his 5. fiende, yet
he considereth it not . For the spirite of
wrath besetteth him with the snares of
error, blynding his naturall eyes , and
dimming the eyes of his mynde by false-
hōde, and gēing to him a sight of hys
owne making. And wherin bleareth he
his eyes? In hatred of hart . For he ge-
ueth him a selfwilled hart agaynst hys
brother, to spite him and enuy him. My
sonnes

sonnes, wrath is mischeuous, for it becometh a soule to the soule, & subdueth the verties of bodye to it selfe by ouer mastering the soule, and giveth power to the bodye to worke all wickednes. And whē the soule hath wrought, it iustifieth the thing done because it saeth not.

Therefore he y is wrathfull, if he be a man of might hath treble power in his anger. 1. One through the helpe and furtherance of his seruantes. 2. Another of his riches, wherthrough he persuadeth and ouercommeth in unrighteousnes: and third of the nature of his owne body which of it selfe worketh euil. And though he that is angry be a pore man yet hath he his naturall power doubled. For the sayd spirit doth alwayes further his wickednes, by causing his dedes to be matched with lying. Wherefore consider the power of wrath how vaine it is. For he is bitter in speech, & walketh at Satās ryght hand, that his dedes may be wrought in vntrustiness and lying, for Satan doth first of all sting him by speech, and when he hath once pricked him forwarde, he strengtheneth him by dedes, and troubleth his understanding with bitter nippes and losses,

A wrathfull
mā worketh
3. wayes.
1. By ser-
uautes.
2. By riches.
3. By him-
selfe.

2. Insta-
mentes of
wrath.
1. Bitter
speech.
2. Violent
handes.

The Testament

Remedye
against
wrath, is
forbearing
of wordes.

The effecte
of impati-
ence.

losses, and so prouoketh his minde to ex-
cessiue wrath. Therfore when any man
speaketh against you, be not moued to
anger: and if he praise ye as good men, be
not puffed vp, nor chaunged into volup-
tuousnes and sternnesse of countenaunce.
For when a man heareth a thing that mis-
liketh him, first it tickleth him & stingeth
his minde, so that he thinkes he hath iust
cause to be angry. Now therfore my chil-
dre, if ye fall into any losse & hinderance,
be not out of patience, for the spirit of im-
patience maketh me to lust for the thing
that is forgone, and to be angry for y^e want
of it. Beware your losses willingly, and be
not out of quiet for it: for vnquietnes in-
gendreth anger and vntruth: and it is eas-
iull to haue a double face. Anger and vn-
truth talke one to another, to trouble the
vnderstanding. And when the minde is
combred with disdeine, the Lord depar-
teth from it, and Belial getteth the domi-
nion of it. Therefore my children, kepe
the Lords commaundementes & lawes, es-
chew vntruth and hate it, that the Lord
may dwell in you, & Belial flee from you.
Speake euery of you the truth to his
neighbour, that ye fall not willingly into
incom-

incomberaunce, and so shall ye be in quiet, and ye shal haue y^e God of peace, & warre shall not prenaile against you. Loue the Lord all your life long, & loue ye one an other with a soothfaſthart. For I am ſure ~~the prophē~~ that in y^e latter dayes ye ſhall depart frō ſieth their the Lord & walke in all naughtines, wor^s wickednes. king the abhominations of the Gentiles, and haunting wicked women in all leud- nes, through the working of deceitfull spirits in you. For I haue read in Enoch that Sathā is your prince, and that all y^e ſpirites of fornication & pride, ſhall plys themſelues in laying ſnares for the chil- dren of Dan, to make them ſinne before the Lord. But my children, ſticke ye vnto Leuy, and looke vpo him in all thinges. The childre of Iuda ſhall ſnatch away o^r A note for
theſe mens goods like Lyons through co-
ueitousneſſe. Repētaunce obtaineth mercy.

ſhal returne to the Lord & obteine mercy, and he ſhal bring you into his holy place, and proclayme peace to you. The Lords ſaving health ſhal ſpring vp vnto you out A prophēſie
of Christ
his hu-
nitic-
make of the tribes of Iuda and Leuy. He ſhall

The Testament

make warre against Belial, and geue our young men the victory in reuengement.

**Christ like-
ly described** He shall deliuer the imprisoned soules of the Saintes frō Belial, and turne your vnbeleuning hartes to the Lord, and geue euerlasting peace to such as call vpō him. The Saintes shall rest in hym, and the righteous shal reioyce in the new Hierusalem, which shall gloriſe God for ever. Hierusalem shal no more be wasted, nor Israell led into captiuitie, because the Lord shalbe couersant among men in the middest of it, and the holy one of Israell, shall reigne ouer them in lowlinesse and pouertie, & he that beleueth in him, shall certainly reigne in heauen. Now my children feare the Lord and beware of Satan and his spirites: And draw neare unto God, and to the angell that excuseth you, for he is the mediator betwene God and man, to set peace in Israell. He shal stand against the kingdome of the enemie, and therfore will the enemie labour to ouerthow all that call vpon the Lord: for he knoweth that whensoeuer Israell decayeth the shall his enemies kingdome come to an end. But y said angel shal strengthen Israel, that he come not to an euill end.

**Christ is
our media-
tor.**

**Christ assi-
geth his in-
all tempta-
tions.**

At

At that time shall Israell depart from ini-
quitie, and the Lord shall visite such as
do his will. In all places of Israell and a-
mong the heathen his name shall be the
saviour. Therfore my children keep your
selues from all noisome dealinges, and
put from you wrath, and all untrouth.
Loue truth and mildnes, and looke what
you haue hearde of your father, deliuer it
ouer to your children, that the father of
nations may receaue you. For hee was
soothfaſt, longſuffering, meke, lowlye,
and a teacher of Gods law by his owne
workes. Therefore departe from all un-
righteousnesse, that ye may ſticke to the
righteousnesse of ths Lordes law, and bu-
ry ye me by my fathers. In ſaying theſe
thinges he kiſſed them and ſlept the ſleepe
of the worlde. And his ſonnes buried him
laying his bones by Abraham, Isaac, and
Jacob. And like as Dan had prophesied
to the, that they ſhould one day neglect
Gods law and eſtrange themſelues
from the land of their inheritance
euen from the offſpring, and
native countrey of Is-
raell, ſo came it
to paſſe.

The

CThe Testament of Nepta-
lim, made to his Children at his
death, concerning goodnesse.



Ch
ur
tou

Chi
sret
alt
tong

Runne Neptalim's race, but runne apace,
Embrace his goodnesse, and trustinesse,
If your state you see, seruauntes to bee:
Then God will you blesse, and geue successe

He copye of Neptalmis testament, concering the thynges which he discoursed at the ende of his tyme, in the hundred and two and thirty yeare of his life. At the comming of his childe, together in the seventh moneth, the forth day of the moneth, hee being yet in good health, commaunded a sumptuous feast, and great chere to be prepared. When he wooke in y morning from sleepe, because he was euuen at deathes doore, he praised the Lord that had strengthned him, and began to speake to his children, in this wise. My children, geue eare to Neptalmi, harken to your fathers wordes. I was borne of Bilha, and because Rachell his birth dealt craftely in putting Bilha to Iacob, in her owne steade, and Bilha was deliuered of me in Rachels lappe, therefore was I called Neptalmi. And Rachell lo-
why he was called
ued me because I was borne on her lap, Neptalmi, and she kissed me when I was a litle one saying, God let me see a brother of thine out of mine owne wombe after thee. By reason whereof, Ioseph was like me in all

The Testament

Why Ioseph
was lyke
Neptalm.

His family

The swiftness
of
Neptalm.
Gen. 49.

Ch
on
to

Chi
lect
ali
tion.

God his
wisdom in
creating vs
muchs set
forth.

all things according to Rachels request. Now my mother Billia was the daughter of Rothaus, the brother of Debora, Rebeccas nurse, and was borne the self-same day that Rachell was borne, for Rothaus was a Chaldean, of Abrahams kindred, a worshipper of God, free borne, and a noble man. Now be it sozasmuche as he was taken prisoner, Laban bought him and maried him to a bondwoman of his called Eue, who brought him forth a sonne, whom he named Zeliphas, after the name of the castle wherin hee was taken. Afterward she bare Billia calling her, her new hastye daughter because she was sond of y dug as soone as she was borne.

And because I was as swiste of foote as a stagge, my father Iacob appointed me to runne of all mesuages and errandes, and blessed me by the name of stagge. For as the Potter knoweth what his vessel shall conteine, & tempereth his quantite of clay thereafter: so the Lord maketh a mans bodye proportionable to the spirite that he will put into it, and setteth the spirite to the abilitie of the body, so as there is no inequalitie or oddes betwixt them: for all the Lordes creatures are

are made in weight, measure, and rule. And as the Potter knoweth the vse of e-
uery of them to what things they be me-
test: so the Lord knoweth the body, how
farre forth it is fit for goodnes, and when
it beginneth in euill, for there is not any
creature reasonable nor vnreasonable, w^{ch}
the Lord knoweth not. For he hath crea-
ted all men after his owne Image. And
as mans strenght is, so is his worke: as is
his will so is his worke: as is his forecast
so is his doing: as is his harte so is his
mouth: as is his eye so is his sleep: & as is
his minde so is his talke: either of the law
of the Lord or of the law of Beliall. And
loke what diuersitie is between light and
darcknesse, or between sight and hearing,
the same diuersitie is there in man and
woman. Neither is it to be sayd that there
is any bitternes in any thing either of the
face or of other like things. For God hath
made all thinges good in their order or de-
gree, he hath set y^e five wittes in the head,
and knit the head to the necke, and coue-
red it with heare for a glory. Moreover he hath assigned the hart to wisdom, the
bellie to the auoydance of the stomack, the
breast to health, the liver to anger, the
gall

God his
wisdom in
placing our
members.

The Testament

All thinges
must be
done in
time and
order.

The reaso.

They that
break the
order of the
Lord shall
be plagued.

*Preach-

gall to bitternes, the spleene to laughter,
the kidnes to craftinesse, the loynes to
strength, the ribbes to comelinesse, the seed
to lustines, and so forth. So my children,
doe all things in order, and in the feare of
God, neither doe ye any thing disorderly
in scorne or out of due season. For thou
canst not commaund the eye to heare, ne-
ther canst thou do the workes of light in
darcknes. Therfore hast ye not to marr
your doinges through couetousnes, or to
beguile your owne soules with sond talk.
For by holding your peace with a cleane
hart, ye shall be able to keepe the will of
God, and to cast away the wil of the De-
uell. The Sunne, Moone, and Starres,
breake not their order: nether breake you
Gods law, in the order of your doinges.
The Gentiles by going astray and by for-
saking the Lord, haue chaunged their or-
der, and folowed stocks and stones, and
spirites of error. But do not you so (my
children:) know ye that your onelye one
God is Lord in the skies, on the earth, in
the sea, and of all creatures, for he is the
maker of them. And be not like Sodome,
which altered y^e order of her nature. Like-
wise y^e *watchers altered y^e order of their
na-

nature, & they whom God cursed in the floud, making the earth desolate & fruite-
lesse for their sakes. My Children, I say these thinges, because I haue read in the holy writinges of Enoch, that you also shall depart from the Lord, and walke in all the wickednesse of Sodome, and the Lord shall bring thraldom vpon you, so as ye shall serue your enemyes, and be pinched with all maner of tribulatiō and payne, till God consume you eurichone.

And when ye be made felwe and smale, ye shall turne againe and know the Lord your God, and he shall bring you agayne into your owne land, according to his in-
nifolde mercy. And it shall come to passe, that when they be come into the coun-
try of their fathers, they shall forget the Lord agayne, & deale wickedly, so as the Lord shal scatter the all ouer the face of y^e whole earth, till y^e mercy of y^e Lord come, a man that poureth out mercy & righteousnes vpon all men both farre & neare. In the 1. yeare of my life vpon mount Oli-
uet, towards the east side of Ierusalē, I saw y^e Sunne & Moone stād stil: & behold, I-
saac my fathers father said vnto vs: come hether apace, and euery one of you take

Neptalm
prophesie
the misery
of hi s chil-
dren.

He prophesie-
sieth also
their repē-
taunce.

The Testament

holde accordaning to his strength , for the Sunne and Moone may be caught . And we came running all together , and Leuy caught holde of the Sunne , and Iudas , iumping vp caught holde of the Moone , and were both of them lifted vp w^t them . And when as Leuy became as the sunne , a certaine young man deliuered him 12 . boughes of Palme tree , and Iuda shined as the Moone , and 12 . beames or raiers were vnder his feete . And Leuy and Iuda running together , vpheld one another . And behold , there was a Bull vpon earth that had great hornes , and Egles winges vpō his back , and we would haue caught him but we could not , for Joseph steping before vs caught him , and mounted aloft vpon him . And behold , there appeared vnto vs a holy wryting , saying : the Assiriāns , Medes , Elamites , Gelathites , Caldes and Sirians , shall hold the scep-
ter of Israell in thralldome . And againe a seuen monethes after , I saw our father Iacob standing in the sea of Iamna , and vs his sormes with him . And behold there came a ship sayling vp , full of dried fleshe without Marriner or Pilote . Upon the ship was wrytten Iacob , and our father
sayd

said to vs, let vs goe into our ship, when
 we were within it, there rose a sore tem-
 pest, and a mighty gale of winde, and our
 father who helde the sterne, flew awaie
 frō vs, & we being tossed with the storne,
 were carped into the sea, and our shippe
 was filled with water, and wetherbeaten
 and torne on all sides. Then Ioseph fled
 out in the boate, and we all were deuided
 vpon twelue bordes, and Leuy and Iuda
 were among vs, so were we scattered on
 all coastes, and Leuy being clad in sacke-
 cloth, prayed to the Lord for vs all. As
 soone as the tempest was laide, the shippe
 came quietly to land, and behold, our fa-
 ther Iacob came, and we rejoiced all to-
 gether with one minde. I told my father
 these two dreames, and he sayde to mee
 these thinges must be fulfilled in their
 time & Israel must endure many things.
 Then said he further to me I beleue that
 Ioseph is aliuie: For I see that the Lord
 doth alwaies number him with vs. And
 he said thou liuest my sonne Ioseph, but
 yet I see thee not, nether seest thou Iacob
 that begat thee, truly he made vs to weep
 at those wordes of hys, and my bowels
 glowed within me to bewray to him that

Remorse of
 conscience
 moueth opē
 confession,
 but shame
 oþ seare him
 dæth.

Y.ij. Ioseph

The Testament

Joseph was sold, but I was afraid of my
brothers. Behold my sones I haue shew-
ed you the last times, and all the thinges
that shall be done in Israell. You there-
fore, comaunde your children to be helpe-
full vnto Leuy, and Iuda. For by Iuda
shall health and welfare spring vp vnto
Israell, And in him shall Iacob be bles-
sed. For by his scepter shall God appears
and dwel among men vpon earth to saue
the stocke of Israell, & to gather the righ-
teous from among the heathen. My chil-
dren, if ye do well, both men and Angels
shall blesse you, and God shal be glorified
by you among the Gentiles, the Devill
shall flee from you, the Beastes shal stand
in awe of you, & the Angels shall receaue
you. For like as if a man bryngē vp his
childe well, y childe endeuorēth alwayes
to be mindefull and thankefull: so of good
workeſ, there is a good remembraunce
with God. But as for him that doeth not
good, him shall men and Angels curse, and
God shall be dishonoured through him
among the Gentiles and the Devill shall
possesse him as his peculiar vſeſ and in-
ſtrument, and all beastes shall ouermas-
ter him, and the Lord shal hate him. For
the

By doing well

1. God is
glorified.
2. And men
blessed.
3. The devill
vanquished.

By do- ing ill,

1. God is
dishonored.
2. Men cur-
sed.
3. The devill
possesseſ.

the commaundementes of the law are of two sorts, and are fulfilled in woorke. For ther is a time for a man to company with his wife, and a time to forbeare her, that he may geue himself to praier. There are two commaundementes which breedeth sin excepte they be done in their due order. And so is it in the rest of the commaundementes. Therfore be ye wise and skilfull in the Lord, knowing the order of his commaundementes, & the lawes of all things, y^e God may loue ye. Hantng commaunded the many other such thinges, he prayed them to conuey his bones to Hebron, and to bury him by his fathers. And so eating and drynking with a mery hart he couered his face & dyed. And Neptalims children did all thinges according as their Father had commaunded them.

FINIS.

H.iii.

¶The

CThe Testament of Gad ;
made to his Children at hys
death, concernyng Hatred.



You that excell in martiall feates,
Loe Gad, but God obey:
Least in Gads wrath you God offend,
And lose your hoped pray.

He copy of Gads Te-
stamēt, and of the thinges
that he spake to his Chil-
dren in the hundred and
seventh yeaſe of his lyfe,
ſaying: I was Jacobs ſe-

uenſth ſonne, and ſkilfull and ſtrong in
keping of ſheepe. I kept the flockes by
night, and when there came any Lyon,
Lybard, Wolſe, Beare, or other wilde
beaſt upon our cattell, I ran to it & killed
it. Iofeph alſo did ſeide ſheepe wyth vs
about a thirtie dayes: who beynge tender,
fell ſicke by reaſon of ouermuch heate, &
went home to Hebron to his father, who
lodged by himſelfe, because he loued him.
And Iofeph tolde our father that y ſonnes
of Billa wasted his goodes at Zelpha, and
made haouke of them without the know-
ledge of Iuda and Ruben. For he knew
y I had reſkued a Lambe out of a Beares
mouth, and killed the Beare, and that
because the Lambe coulde not liue (which
thyng greued me) we killed it alſo & eate
it. He tolde our father of it, and our bro-
thers were greatly diſcontented wyth his
doing, euē to the day that he was ſolde
into

Gen. 37.

Gad a good
and valiant
ſhepherd.

The Testament

Gad hated
Joseph.

1. For hys
complaining
so his father

2. For hys
goodly
dremes.

God pre-
scrucheth his
from all
euill.

The hateful
described.

1. He misly-
keth an o-
ther man
doyng.

into Egyp̄, & the spirite of hatred was in
me, in so much y I coulde not finde in my
hart to heare Ioseph speak, or to see him,
because he had rebuked vs openly for ea-
ting y lambe wout Iuda. To be short, he
made our father beleue whatsoeuer he
tolde him. But now I acknowledge my
sinne (my childre) y I was often in minde
to haue killed him. For I hated him frō
my hart, & I was utterly wout compassiō
towards him, & the cause of this my great
hatred towardes him, was his dremes.
Thereforze I would haue devoured him as
an Oxe eateth vp grasse frō the earth. And
for y cause I & Iuda solde him to y Isma-
lites for 3 c. gildrens: of y which we kept
away ten priuily, & shewed the other 20.
to our brethren. And so couetousnesse per-
suaded me to wylle his death. But y God
of our fathers deliuered him out of my
hands, to the intent I shoulde not doe such
wickednesse in Israell. And now my chil-
dren, geue eare to the words of truth, that
ye may liue righteously, & keepe the lawe
of the highest, & not goe astraye through y
spirit of hatred, for y is euill in all a mans
doings. Whatsocuer another man doth,
doth the hater mislyke, i. & abhorre. I

one

one keepe .2. the law of the Lord, he praiseth it not: if one feare the Lord and deale rightequally, him he loueth not , but disprayseth the truth, he enuieth him y orde-
 reth his wayes aright, he imbraceth backbiting, he loueth scornfulnes: & because y
 hatred hath blinded his minde, he .3. doth
 to his neighbor as I did to Ioseph. Ther-
 fore my childre, keepe your selues frō ha-
 tred, because it cōmitteth wickednesse euē
 against y Lord. For it will not heare the
 wēdes of Gods cōmaundement cōcerning
 the louing of a mas neighbor, but sinneth
 spitefully against God. If a brother offend,
 by .4. & by it blaseth him abroad, & is hasty
 to haue him cōdemned & killed , or puni-
 shed for his offence. And if y offend
 a seruaunt or bondmā, it accuseth him to
 his maister, & deuileth all meanes y may
 be to persecute him, & to put him to death
 if it be possible. For hatred worketh with
 spitefulness, & is alwayes sorry to haere or
 see men goe forwarde or prosper in well of his neigys
 doing. For like as loue beareth good will
 enen to the dead, and wisheth them aliue,
 and would (if it were possible) stay them
 from death which are condemned to die: V. compas-
sion.
 So hatred seeketh to flea the lyuing, and

Dæmeth

^{2. He pray-}
^{seth not tho-}
^{that feare}
^{the Lord.}

^{3. He seek-}
^{eth to de-}
^{stroy yrs}
^{neighbour.}

^{4. He blaseth}
^{abroad other}
^{men faultes.}

^{5. Hasty to}
^{haue the}
^{party con-}
^{demned.}

^{6. Maketh a}
^{little mattes}
^{great.}

^{7. Envieith}
^{the prospe-}
^{rous doing}
^{of his neigys}
^{hour.}

The Testament

The pro- perties of hatred.

Remedy against ha- tred.

Righteous man desert- ed.

1. He forsa-
keth sinne
for consci-
ence, not for
feare.

2. He backbi-
teth no man.

3. He think-
eth no man
harme.

daemeth the vnworthy of life whiche haue
offended neuer so lightly. For the spirite
of hatred, doth through cankred froward-
nesse of hart worke ioyntly with Sathan
in all thinges, euen to the death and de-
struicō of me. But the spirit of Loue doth
through long sufferaunce worke with Gods
lawe, to the welfare of men. Hatred is
euill, because it abydeth with lying, spea-
king continually against the truth, ma-
king a great adoe of sinale matters, ouer-
shadowing the light with darcknes, comp-
ting swēete to be sower, teaching slaunde-
rousnesse, warre, wrong, and abundance
of all mischiefe, & finally, filling the hart
with devillishe poyson. My Children, I
speake these thinges vpon experiance, to
the intent ye should eschew hatred & stick
to godly loue. Righteousnesse driueth out
hatred, & lowlinesse killeth it: so; a righ-
teous and lowly person is ashamed to doe
1. wrong, not for feare of rebuke, but for
conscience sake, because God seeth his in-
tent, He . 2. backbiteth no man, because
the feare of y hyghest ouercōmeth hatred
for y feare of y Lord offendeth not, neither
will do any man wrong, no not euen in
3. thought. At length I came to the know-
ledge

ledge of these thinges when I had repented me of my dealinges towards Ioseph. For the true repentaunce that is accordyng to Gods will, mortifieth a man to o^rbedience, chaseth alway darcknes, inligh-teneth the eyes, geueth knowledge to the mynde, and leadeth the soule to saluation. And whatsoeuer men know not of them-selues, that doth repentaunce teach them. For it brought vpon me the Payne of the hart, & if my father Iacobs prayers had not bin, surely I had dyed out of hand. For looke wherein a man sinneth, by the same is he punished. For as much there-fore as my hart was mercilesse towardes Ioseph, I suffered Gods rigorous iustice in my hart by the space of a xij. monethes, that the time of my punishment might fal out euē with the time that I vrged the selling of Ioseph. Now therfore my childre, ech of you loue his brothers, & put away hatred from your hartes, louing one ano-ther in deede, word and thought of minde. For before my fathers face I spake mild-ly of Ioseph, but behinde his backe the spirit of hatred darckened myne understanding, and tempted my minde to kill him. Wherfore loue ye one another hartely, &

The frutes
of true repen-
tance.

O how deare
are the pray-
ers of the pa-
rentes for
their childre.

God his
rigorous
iustice devo-
to the mer-
ciles.

Loue con-
sisteth in
Deede,
in word,
in Minde.

if

The Testament

if any of you offend other, tell him of it gently, driving out the poyson of hatred, and fostering no deceit in hart. And if the offender confess it and be sorwe for it, for-geue it him: and if he denye it, strive not with him least he fall to swearing, and so sinne double. Let no straunger heare you btering one an others secretes in vari-ance, least he turne to be your ilwiller & worke some great mischiefe against you. For he will talke guilfully with thee and vndermine thee to do thee a shrewd turne taking his poyson at thine owne hande. Therefore if he deny it and be ashamed of it, and hold his peace when he is rebuked draw him not out, for in denying he re-penteth him so as he will no more offend thee, but honor thee and feare thee and be in quiet. But if he be vnshamefult, and a-bide by his naughtinesse, then refer the reuengement of it to God with all thy hart. If another man prosper more than you, bee not greeued at it, but pray for him that he may have perfect prosperitie. For peraduenture 1. it may bee to your owne benefyte. And if he be exalted more and more, enuy him not, but 2. remem-bre that all flesh shall dye: and praise God

Every man's pros-
perite.
1. It may be
perchance
to your
prosperite.
2. Remem-
ber that all flesh
is grass.

for

for it, who giueth good and profitable things to all me. Seeke the Lords iudgements, and so thy minde shall let him alone and be in quiet. Now if a man be enriched by euill meanes, as Esau my fathers brother was: envy him not, for in so doing ye .3. cōtroll y^e Lord, who either taketh away his benefites from the wicked or leueth them still to the repentant, or els reserueth them in the vnrepentant to their endlesse punishment. For the poore man having sufficient of all things geueth thankes unto the Lord, and is enriched of al men because men wish him no harme. Therefore (my children) away with hatred out of your harts, & loue one another with a right meaning mind. Also wil you your childre to honor Leuy and Iuda, for out of them shall the Lord make the saviour of Israel to come. I know that in the end your children shall depart frō them, & walke in all maner of mischiefe, naughtiness, & corruptiō before y^e Lord. And after a little pausing he said againe: My sōnes, heare me your Father, & bury me by my Fathers. And so plucking vp his feete, he slept in peace: & after fīue yeares they caried him thence, & laide hym with his Fathers in Hebron.

A poore man, how he is rich.

Least yod see me to cōtrole the the Lord.

A prophetic of Christ.

The Testament of Aser,
made to hys Children at hys
death, concerningyng the two faces
of Vice and Vertue.



Two wayes saith Aser are preparede
For men: the one for ioy,
The last for death, the first is blest,
But this breedth sore annoy.

He copye of Aser his
Testament, and of the
thinges that he spake to
his children. In the hun-
dred and twentieth yeare
of his lyfe being still in

health he sayd vnto them. Ye children of Aser harken to your Father, and I will shew you all thinges that are right before the Lord. The Lord hath geuen two wayes to the sonnes of men: two mindes, two doynges, two places, and two endes: and therefore all twoes may be one, yea though they be contraries, as are the wayes of good and euill. Also there are two myndes in our brestes, whiche moue vs eyther to honestie or dishonestie.

Therefore if a man be led to goodness, all his doinges are occupied about rightuousnesse: and if he doo any thing amisse, by & by he repenteth him: for inasmuch as his minde is bent unto rightuousnesse, he putteth alway naughtinesse, and out of hand amendeth his misdeds, and correcteth the corruptnesse of his mynd. But if his mynd inclyne to euill, all his dwings tend to naughtinesse, insomuch that he

J. J. : *thrusteth*

The Testament

thrusteth away the good , and faketh to
him the bad , bycause he is vnder the do-
minion of Belial: and if he do any good
thing, he turneth the same vnto euil. For
if he beginne to do any good , he bringeth
the end of his doings to an euill worke,
bycause the treasure of his hart is infec-
ted with the venim of a deuelish and mi-
scheuous spirite , and therfore the euill
ouermaystereth the good in his mind, and
bringeth the end of the thing into naugh-
tynesse . Some man sheweth compassion
vpō him that serueth his turne in naugh-
tynesse, that man hath two faces and that
dæde of his is starke lewdenes. Another
man loueth vngaciousnesse , and he is
lewde likewise: and although he could
 finde in his hart to die for y compassing of
his euill: yet it is manifest that he is dou-
blefaced, & his doing is altogether starke
naught. For his loue being but leudnesse
doth as it were cloke his euill with a good
name, wheras y drift of his doings tendeth
to a wicked end . Another stealeth, doth

**The con-
troule
wickednes
described.** open wrong, pilleth and polleth , is con-
tuouse mas tons , and pitieh not the pore. He also
hath a double face and all this is starke
naught, for in being nigrardly towardes
hys

his neighbor he prouoketh Gods wrath, & denieth the hyghest in not ptying the poore. He despiseth and spitedh the Lorde which is the commaunder of the law, he suffereth not the poore to rest, he defileth his owne soule to make his body gay, he killeth many and pitieth few, this is the part of a double faced person. Another committeth whoredome and fornication, & vexeth many men piteously with his power and riches, and yet absteineth from meates. His fast is naught, for he doth the commaundements with an euill conscience, and that is double faced dealing, which is all together naught. Such manner of folke are like Swine and Vares, for they seeme to be halfe cleane, but in very daede they be utterly vncleane. You therefore my children, become not lyke them, nether beare ye in one hode two faces the one of goodnes and the other of naughtines, but stick alonly vnto goodnes. For in goodnes doth God rest and men like well of it. Shun naughtynes, & kill the deuill in your good workes: for they that are double faced serue not God but their owne lustes, because they sooke to please Belyal & such as are like them-
God abides with the plaine dealer.

The Testament

The pre-
postorous
iudgement
of h world,
make not
good or bad

Other
kindes of
double fa-
ced men.

selues. Now although plaindealyng men and such as pretend but one face are take for offenders at y handes of such as beare two faces, yet are they righteous before good or bad God. For many in killing wicked persons doe two workes at once, namely good by euill, but in dede the whole worke is good because that he which hath rooted out the euill, hath destroyed it. Some man hating his neighbour mercifullly, blameth hym for his aduoutry or thest: such a one is double faced, but yet is y whole worke good, because he followeth the Lordes example, not respecting what seemeth good, when it is euill in dede. An other will not make merrie with ryotters, least he should be stayned by them, and defyle his owne soule. This man also is double faced, but yet is all his doinge good, and he is lyke a Koe or a Stagge, which in common wylde herd, seeme to be uncleane, and yet are altogether cleane, because he walketh in the zeale of the Lord shunning and hating those whome God willeth to be shunned in his commaundements, & so killeth he euill with woldes ing. See therefore my sonnes how there are twoo in all thinges; one against the other

other, and the one hiden vnder the other,
 Death succedeth to lyfe, shame to glorie,
 nyght to day, and darknes to light. All
 rightuouse thinges are vnder lyght and
 lyfe: and therfore doth eternall lyfe ouer-
 master death. It is not to be sayd that
 truth is vntruth, rightuousnes vnrightu-
 ousnes, or ryght wronge, because that
 as all thinges are vnder God, so all fruth
 is vnder lyght. I haue practyzed all these
 thinges in my lyfe, and not strayed from
 the truth of the Lord, but sought out the
 comaundementes of the hyghest to the
 vttermost of my powre, and walked with
 one face in goodnesse. Take heede therfore
 my children to the Lordes comaunde-
 mentes, and folowe the truth with one
 single face: for they that are double faced
 shalbe double punished. The spirit of er-
 ror hateth the ma that fighteth against it.
 Kepe the Law of the Lord and regard
 not euil that semeth good, but haue an eye
 to the thing that is good in dede, and kepe
 the same, returning to the Lord in all his
 comaundementes & resting vpon him
 him, for the endes wherat men ame do
 shewe their rightuousnes. Also know the
 Angels of the Lord from the Angels of

Aser hys
 righteous
 liuyng.

Double fa-
 ced, double
 punished.

I.ij.

Satan.

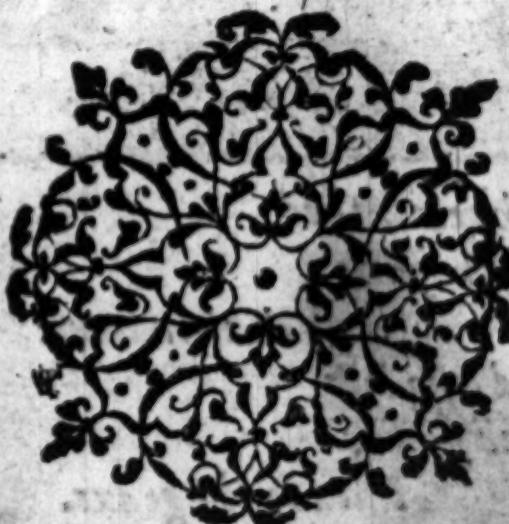
The Testament

Sathan. For if ye cleave to wicked spirits, your soules shalbe tormented of the wicked spirite whome ye serue, in wicked lustes and workes. But if ye quietly and cherfully acquaint your selues with the Angell of peace, he shall comfort you in your lyfe tyme. By children become not lyke the Sodomites which knew not the Angell and perished for ever. For I am sure that you shal sinne, and be deliuered into the hands of your enemies, your lād shalbe layd wast, and your selues shalbe scattered into the foure corners of the earth, and be despised as vnproufitable wa-
ter in your dispersing abroad, vntill the Hyghest doo visit the earth, eating & drin-
king as a man with men, and breaking the serpētes head in peces without noyce. He shall sanie Iſraell and all the heathen by water, being God hiddē in man. Ther-
fore tell your children these thinges, that they neglect not Gods law written in the tables of heauen: for the tyme will come that they shall geue no credit to the law of the Lord. And you fallyng to naughti-
nesse shall deale wickedlye agaynst God, giuing no heede to his law, but to mens commaundementes. For this cause shall
ye

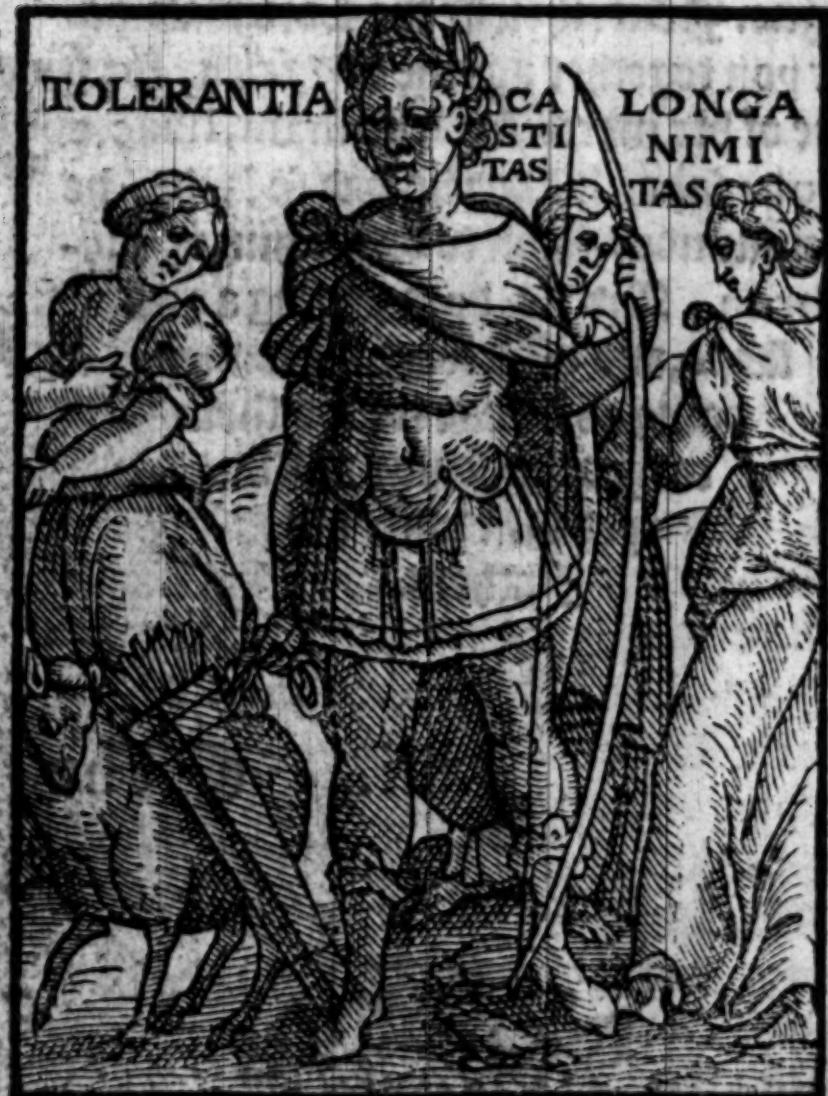
A prophesie
of Christ
his huma-
nitie.

ye be scattered abroade , as my brothers
Gad and Dan, which were not acquain-
ted with their owne countrey tribe, and
tongue. Neverthelesse the Lord shall ga-
ther you together againe in * faith, for þ * Note this:
hope of his mercy, for Abraham, Isaac, & of faith and
Jacobs sake. When he had so sayde, he
commaunded them to burye him in He-
bron . And he dyed sleping a good
sleepe, and afterward his sonnes
doing as he had willed them
caryed him backe and bu-
ryed him with his
Fathers.

I.iiii. **C**The



The Testament of Ioseph,
made to his Brethren and Chil-
dren at his death, concerning cha-
sticie and patience.



Let Ioseph teach thee,
Lone and chasticie,
So shalt thou haue:
A blessed long lyfe,
Voyde of all strife,
Euē to thy graue.



I sonnes and my
brethren, heare ye Ioseph the welbeloued of
Israell. My Children, heare your Father, I
haue knowne in my life

envy and death, with the which my Brethren would haue destroyed me. For they hated me, and God loued me, they would haue killed me, and y God of my fathers kept me: they put me into a pitte, and the most highest brought me out againe. I was solde as a bondman, and the Lorde made me free, and his strong hand helped me. I was kept in hunger, and the Lord himselfe nourished me: I was left alone, and the Lord comforted me: I was sicke and the Lord visited me: I was in prison and the Sauiour made me glad. I was fastened in cheynes, & the Lord unbound me: He pleaded my cause in the accusations of the Egyprians, and not onely deliuered me from envy and deceit, but also exalted me, in so much that Putiphar, chiese Steward of Pharaos house, did lend me his lodging, where I was in iepardy

Iosephes afflictions.

God helpeth his in
distresse.

The Testament

God never
for saketh
hys.

Joseph
constance
in ten tem-
tations.

Sufferance
what it is.

pardy of my life, by reason of a shamelesse
woman, which entised me to doe naugh-
tines with her, through the flame of vo-
luptuousnes burning about her brest. I
was cast in prison for her, I was beaten
and mocked for her: yet the Lord caused
the keeper of the prison to be moued with
mercy towards me. He forsaketh not the
þ feare hym, neither in darcnes, neither
in bodes, neither in tribulatiōs or necessi-
ties. God is not abashed as man, neither
dredeth he as me, neither shaketh or shrik-
eth he for feare as earthly me. He is pre-
sent in all places, & in their most greuous
sorrowes he conforteth his. He goeth alway
for a season to trye the thoughtes of their
mind. He founde me trusty in ten temp-
tations. And in every one I was constant
and persevered. For sufferance is
a great medicine, and causeth much
goodnesse. How often did the Egyptian
threaten my death: how often was I pu-
nished: and yet the woman called me a-
gaine: how often did shē threaten me to
dye, because I woulde not haue to doe
wyth her: Shē sayd unto me, thou shalt
haue gouernance of me, and all that be
myne, if thou wilt geue thy selfe unto me
and

and obey my desire, and shou shalt be
Lord ouer vs. But I remembred the ^A present
words of my Father Iacob, and entryng medicine in
into my chamber, made my prayer to the ^A interpretation
Lord, & ^A fasted vij yeares, yet I appea- * Not from.
red vnto the Egiptian, in that state of bo- meatte but
dye as I had liued in pleasures or de, from wan-
lightes. For they that fast for God, re- ton fate.
ceauie beautie of face. When I had wine
gauen vnto me, I dronke none: and sa-
ffing thre dages, I tooke my meatte dayly
and gaue it to the sick & naedp, and early
I waked vnto y Lord, & wept for Mem-
phetica the Egiptian, because shée was
euermore troublyng of me. Shée came
vnto me in y night, as though shée would
haue visited me. And first truely because ^A crafty
shée had neuer a sonne, shée sained to take practise of
me as her sonne. And I prayed vnto God ^A a woman.
to send her a sonne: vntil which tyme shée
imbraced me as though I had bene her
sonne, and I perceaued not the cause. And
for a conclusiō, shée drew me to haue done
fornication with her, and I remembryng
my selfe, was sorrowfull vnto the death.
And when shée was gone out, I came to
my selfe, and sorrowed many dayes: for I
perceaued her deceit and errour. And I
spake

The Testament

spake unto her the wordes of the most highest God, if by chaunce shē might be turned away from her pernicious concupiscence. Many tymes as to a holy man, **Flattery & Devils sweete bait.** spake flattering wordes to me, not without deceit lauding my chastitie before her husband, which would utterly haue destroyed me. Both manifestly and secretly shē sayd unto me, feare not my husband, for he is perswaded of thy chastitie. For if so be that any man shewed him of thee and me, he would not beleue it. For because of this thyng, I couered me wyth sackcloth, and layd me flat vpon y^e earth, and prayed unto almighty God, that he would deliuer me from this woman of Egyp^t. When shē could doe nothing this way, shē came againe armed with other reasons, that is to say, that shē would faine learne the word of God of me, and beganne to speake after this maner. If thou wilt haue me to for^rsake myne y^e dolles, follow my desire, and I will perswade my husband the Egyp^{tian} to goe from his Idolatry, and we shall walke in the lawe of thy God. I made answere to these things. God will haue none to worship him with uncleanness, neither hath he

A token of a zealous hart.

Hypocrites are of all religions for lucre.

Double faced men God abhorreth.

he any pleasure in adulterers . And shē held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliuer me from her. Agayne an other tyme, shē sayd vnto me. If thou wilt not do adultery with me, I will kill ^{Note the} fruite of my priuce, and so by the lawe I shal take lechery. thē to my husband. When I heard that, I rent my garment and sayd: Woman, I pray thee be ashamed of these thinges before God and feare God, and do thou not such an abhominable thing: neither dispayre vterly that thou drowne not thy selfe in thine owne euill. For if thou goe about it, I shall vter & declare y thoughtes of thine iniquitie. Shē fearing these thinges, prayed me that I should not bewray her naughtinesse , and so departed. Yet againe, shē went about to beguyle me with giftes, sending vnto me all thinges that men haue naede of , and shē sent me meate strewed about with inchaument. And as the Cumme brought it in, I beheld and saw a terrible felow, geyning me a sword with the dishe, and I perceiued that shē went about to deceiue me. And when he was gone, I wept, and touched not that meate, nor any other of her sending

The Testament

sending for a god while after. A day after that, shēe came to me and said, what is the matter that thou hast not eaten of the meat? And I sayd unto her, because thou hast poisoned it. Therefore thou shalt know that I will not conie unto Idolles, but onely unto God. Now understand therfore, that the God of my Father by his Angel hath shewed thy mischiefe unto

Joseph did first admonish and not proclaim. if perchaunce y^e mightest repēt, or learne y^e the malice of wicked doers preuayleth not agaynst them that worshyp the Lord in chastite. And I toke and did eat before her

saying, the God of my Fathers & the An-
gell of Abraham shalbe with me and then
shēe fell downe at my fete and wept.

**The name
of God and
feare of in-
famy pric-
keth the
conscience.**

Then lifting her vp, I exhorted her many
wayes, and shēe promised me that shēe
would never doe such iniquitie after that
day. Yet because her hart was mourning
and did burne towarde me in adulterye
with sighes, comming from the depth of
her stonake, shēe cast downe her counte-
naunce. The Egyptian her husband per-
ceiving her, sayd: whercfore holdest thou
downe thy face? shēe answered, I am euē
sorowful at the hart: And he comforted

Note this.

her

her that was not sicke: yet againe shée entered into me (her husband beyng without) and sayd, I am strangleld or choked: either I will breake my necke, or els droslone my selfe, without thou wilt obey me. And I perceiuing that the spirite of Belial troubled her, prayed vnto the Lord, and sayde thus: Wherefore art thou thus vexed or troubled, all blynde in sinne? remember thy selfe, for if thou doe kill thy selfe: the Concubine of thy husband called Sechon, envying thee, shall beate thy Children and * destroy the So it falleth some time wylth Children & lacke their naturall mother. memory of thee from the earth. And shée sayd vnto me. Haue done: haue done, I perceiue that yet thou haist some care for me: I haue euernough that thou defest my life and my Children. I haue good hope in tyme to come, that I shall obtaine my desire. And shée perceaued not that for the loue of my Lorde God I sayd so, and not for her sake. What soever he be that foloweth the concupis- cence of his pernicious desire, is made ser- naunt vnto the same, as thys woman was. And if he heare any good thyng in the passion wherein hes is overcome;

he

The Testament

¶ remedye
against
temptati-
ons.

Note the
spitefulness
of a woman.

Note a
slye w-
oman.

he dralweth the same to his pernicious or filthy desire. I say vnto you my sonnes, that it was about vi. of the clatke when shē went from me, and I fell vpon my knēes praying to God, all that day, wyth the night following. And about the break of the day I rose weeping, that I might once be deliuered from this womā Egip- tian. Finally, shē caught me fast by the garment, drawing me to haue gone to bed with her. Then perceiuing that shē wared madde, and that violently & wyth strength shē helde my clothes, I let my clothes slip from me and fled away.

Then shē complayned to her husband of me, which put me in prison in y kings house. The day following after, I was soze beaten and cast into prison. And whē I lay bounde in fetters: this Egyp- tian woman wared sickē for sorowe, and har- kened how that I lauded God, being in a house of darcknes. For I reioysing with a glad boyce, glorified my God onely, that by such occasion I was deliuered from the Egyp- tian woman. Yet shē leste not to stand harkening, and sayd: haue done, and take the offer which I put vnto thee, and fulfull my desire, and I will deliuer thee from

from thy bonde and bring thee out from the darcknes: but all that could perswade me nothing, in so much that in thought I was not inclined to any desire of her. For

Iosephs singular chastitye.

God loueth him better which fasteth in chasitie, being in a prison of darcknesse, then him which taketh his pleasure with voluptuousnes in a chamber of honoz and riches. For if a man live in chasitie, and desire glory, (if God perceiue it to be expedient for him) he geneth vnto him as he hath done vnto me. Many times as though she had beene sick, she descended vnto me vnlouked for, and heard the voice of me praying, and stode the more still. But when I heard her sighe I helde my peace, for in her house, she stripped her selfe naked, brestes, legges and, armes, whereby she might haue kindled me into the loue of her. For she was very faire, & gloriously adourned to haue deceaued me but god kept me from her works. Therfore my sonnes, behold what sufferaunce with prayer and fasting doth. And therfore if you loue sobernes and chasitie in the commode of p[er]son & sufferaunce, the Lord shall dwell in you, for he loueth soberitie: and when the most highest doth

A propertie
of a harlot.

The commode
of p[er]son
& sufferaunce.

The Testament

dwell in a man although he chance to fall into envy or into bondage or slander, the Lord which dwelleth in him will for his chastitie not onely deliuer him, but also exalt him, & gloriifie him as he hath done me, for he is alwayes with him in worde in deede and thought.

Josephes My brethren, ye know how well my lowlines in father did loue me, and yet was I never prosperitie, y prouder thereof in my hart. For though I was a childe, I had euer the feare of God in my minde. When I grew to age I moderated my selfe, and honoured my brethren whō I feared. I heald my peace when I was soldē, because I woulde not haue the Ismaelites to know my stocke and kindered how I was the sonne of Iacob a man of great strength and power. Therefore haue you in your deedes the feare of God and honour your brethren for all men that obserue the law of God are loued of him. Then I came with the Ismaelites to a certaine place called Indoculpe, & they demandid of me what I was, and I sayd (because I woulde not fare reproue my brethren) that I was one of their houshalde slaves. Then sayde the chiefe of them, thou art no slave for the count

countenaunce doth shew thee what thou art. And he threatened me vnto the death, yet for all that I sayd againe, I was their slave. But when we came into Egipt, they began to striue who should haue me for the money that was payde: and they agreed that I should abide in Egipt w^t h a Marchaunt of their faculty, vntill such tyme as they had made their marchaunt, dise and returned agayne. And God gaue me grace in the sight of the Marchaunt that he gane me the charge of hys house, and the Lord blessed him by my hand. For the Lord gaue hym plente of golde and siluer, and I was with him thre monethes & ffeue dayes. In this time passed by M^ephitica the wife of Putiphar in great glory, & sh^ee cast her eyes vpo me, for the Cunukes had shewed her of me, & sh^ee shewed her husband of y^r Marchaunt, which was made rich in y^r hand of a yong man being an Ebrew, & sh^ee said y^r they had stollen him out of the land of Chanaan. Therefore do now iudgement vpon him, & take the young man to be your steward: The God of y^r Hebrewes shall blesse you, for grace from heauen is in him. Putiphar her husband perswaded with these wordes,

In amiable countenaunce a token of a liberall mind.

All things prosper vnder the righteous patterne of a good servant.

A conctuous hart like Achab.

The Testament

caused the Marchaunt to be sent for, and
sayd vnto him: what doe I heare of thee,
that stealest soules out of the land of the
Hebreues, in selling of Children. The
Marchaunt fell downe vpon hys knees,
& prayed him, saying: I beseech thee Lord
shew me, for I know not what thou say-
est. He answered againe, where gattest
thou this Hebrew childe? And he sayde,
the Ismalites left him with mee, vntyll
they came this way againe. When he had
sayd so, Putiphar sayd, bring the young
man hether. And I being brought in, did
reuerence to the Prince of the Eunukes,
for he was the third man in dignitie with
Pharao, and Prince of all the Eunukes:
and he had, wife, childe, and Cōcubines.
And when he had taken me apart, he said
art thou bond, or art thou frē? I answē-
red, bond. And he sayde vnto me, whos
bondman art thou? I auswered him, the
Ismalites. And he sayd againe vnto me
how came it to passe that thou wast made
their bondman? And I sayde: for they
bought me in the land of Chanaan: yet
he did not beleue me, saying: truely, thou
lyest, and commaundered me to be beaten.
Memphetica his wife spyyed me beaten
at

at a window, and sent unto her husband, saying: thy judgement is unius, for thou doost punishe wrongfully the younge man that is stolen. But because I did not chaunge my wordes, yet agayne was I beaten, and commaunded to be kept at his commaundement, vntill such time as my masters came.

A token of
mercy if it
were not for
an ill end.

And his wife said unto him: wherfore doe ye keepe in captiuitie the noble child? It were more almose to let him goe, and to beate you. Shee would fayne haue spid me in desire of sime, and I knew nothing of thys. He sayde againe to Memphatica, it is not honest among the Egypcians, to take away an other mans goods before he shew him of it. He said that of y^e Marchant & of me, when I should be imprisoned. After that xiiij. dayes, the Israelites came, and they hearing that Iaacob my father was heauy for me, sayde unto me. Wherfore is it that thou saydest thou wast a bondman, and now we knowe that thou art the sonne of a great man in the land of Chanaan, and thy father soorth for thee in sackcloth. Then I would haue wept: yet I restrained my selfe for shaming of my Brethren, and sayd, I knowe it not, for I am a bondman. Then

Note a start-
tering word.

The Testament

They tooke counsell amonge them selues, whether or to whom they might sell me, least I should be founde in their handes. For they feared Iacob, least he would be reuenged of them: for they had heard that he was mighty both to God and man.

Then sayd the Marchaunt to them, redeeme him now from the iudgemente of Putiphar. They hearing this went & asked for me, saying that they had bought me for money, and he delinered me. Memphis spake to her husband to buy me, for she sayd, I heare say they would sell him. And they sent an Eunuch to the Imaelites and desired to buy me, and whi he could not bargaine with them, he returned and shewed his Lady that they asked a great price for y childe. She sent a gaine another Eunuch saying, although they aske two besauentes of golde, see that thou spare not for money, but buy y childe and bring him to me. He payd 80, golden crownes for me, & said vnto his Ladye y he paide an 100. And I perceiving this, healo my peace least the Eunuch shoulde haue beene searched. Behold my sonnes, what I haue sustainted. Loue one of you another, and with continuall cast out from among you deceitfull mindes, for

Thus the
righteous
be bought
and sould.

God

God deliteth in the concorde of brethren, ^{Lone bes-} and hath pleasure also in the loue & choise twene b^ere
of a proued hart. For when my brethren threynle
came out of Egyp特 and knew me, I gaue ^{seth God.}
them againe their money, and I neuer
gaue reproche vnto them but comforted
them. And after the death of Iacob I lo- ^{Iosephs}
ued them more abundantly, and all that ^{mercifull}
euer he commaunded me I did very glad- ^{harte declar-}
ly and they maruiled because I suffered ^{red.}
not them to be troubled for a small cause,
for all that was in my power I gaue to
them. Their children were reputed to me
as mine owne, and mine owne children
as their seruauntes. Their life was my
life and their sorrow was my sorrow, and
all their infirmitie or disease was mine,
my land was their land, my counsel was
the counsell of them. And I neuer exalted
my selfe aboue the in pride for mine own
worldly glory. But was amongest them
as one of the least.

Therefore my sonnes, if ye walke in
the commaundementes of my Lord, the
Lord shall exalt you and blesse you in ri-
ches perpetuall. And if any man will doe ^{I promise}
euill to you, with m^ekenes loke that ye ^{for them}
pray for him, and God shall deliuer you to their ^{that pray}
from all euill. Now behold and see that enemies.

The Testament

God woul-
deth for hys
elect.

Josephs
dreames.

Christ pro-
phesied.

for my long sufferance the daughter of
my Lord was geuen me to wife , & there
was geuen to me with her an hundred
talentes of golde. For God made them to
serue me & gaue me beauty that I should
be as a flower aboue them that were faire
in Israell, and he kept me vnto mine age
both in strength and beautye , because I
was like to Iacob in al things. And what
dreames I haue seene, my children now
heare. There were 12. Harts feeding and
9. were deuided abroad in the earth. Also
I sawe , how that of Iuda was a virgin
borne having a white silkin robe , and of
her came forth an immaculate Lambe.
And on the left hand of the saide Lambe,
was as it were a Lyon , and all beastes
made against him , and the Lambe ouer-
came the, and trod them vnder his feete
and in him ioyed the Angels, the me, and
all the earth. These thinges shall come to
passe in their time, that is to say in the la-
ter dayes. Therfore my sonnes, keepe the
comaundement of the Lord and honour
Iuda and Leuy. For of them, to you shall
springe the lambe of God , which by his
grace shall preserue all Gentiles and Is-
raell. The kingdome of him is a kinge-
dome eterna! which shall never passe. For
my

My kingdome shall be ended in you, as
the keeping of an orcharde, for after the
harvest it shall appeare no more. I know
right wel that after my death the Egyp-
tians shall trouble you. But God shall re-
uenge you and bring you to the promised
land which he sware to Abraham, Isaac,
and Iacob. But carry my bones with you,
for in so doing, the Lord shalbe in y light
with you against the Egyprians, & Beliall
shalbe in darcnes with the Egyprians.
Also carry w̄ you your mother Zilpha, &
w̄igh vnto the valley, nere vnto Rachell,
bury her. When he had said these wordes
he stretched forth his feete and slept y slēp
of all the world. Then they enbaumed
him with spices, putting him in a chest in
Egipt after he had liued 110. yeares who
saw Ephraims childrē vnto y 3. genera-
tion. For vnto Machir y sōne of Manasses,
were childrē born on Iosephs knæs. After
his all they of Israell bewailed him & all
the Egyprians w̄ great mourning. For
he had compassion of Egipt as of his
own proper meinbers, & assisted
them both with his laboꝝ and
counsell, & did them good
at all tūnes and
seasons.

¶ The

The Testament of Beniamin, made to his Children at
hys death, concerning a cleane mynde.



Loe what true fafhfull lone doth meane,
All you that louers bee:
It is in hart, and not in lust,
As here you playnely see.



He copye of Beniamins wordes, which he vttered to his Children, beynge of the age of a hundred and twenty yeares.

He kissed them and sayd:

As Isaac was borne in the hundreth yeaire of Abraham, so was I in the hundredth yeaire of Iacob: and because Rachel dyed at my byrth, I fuked her bondwoman Billa. For after that Rachel had borne Ioseph, shre was barren ry. yeares. And whē shre had praied to y Lord in those ry. yeares, shre conceiued & bare me. For my father loued Rachel exceedingly, & wished to see two sonnes by her, & therfore I was called Beniamin, that is to say, the sonne of my daves, or the soone of my sorrow, because my Mother died in y birth of me.

Beniamin
what it sig-
nifieth.

When I came first into Egipt, and that my brother Ioseph knew me, he sayde to me: what sayde they to my Father when they had folde me? I aunswered: They stayned thy coate wylb bloud, and bringing it to hym, said: See if thys bee thy sonnes coate or no. And my brother also sayde vnto mee. Truely when the

Isra-

The Testament

Ismalites tooke me, ons of them stripping
me out of my coat, gane me a thynne shirt
to put on, and lasshing me with a whip,
bad me runne. And as he went aside to
Josephs dist.
reuele revenged
by God.

Temptation
shall not o-
vercome the
that feareth
Lord.

hide my garment, a Lyon met him, and
slew him, & so his partners bething afraide
sold me to their fellowes. You therefore
my children, loue the God of heauen, and
obey his commaundementes, following
that god and holy man Joseph, and let
your mynde be set vpon godnesse, as ye
know that mine hath bee. He that hath
a good mynde, loketh rightly vpon all
thynges. Feare God and loue your neig-
hours, and then although the spirit of Be-
liel tempt you to all naughtinesse to trou-
ble you, yet shall it not get the vpper had
of you, no more then it did of my brother
Joseph. How many folke woulde haue
killed him, and yet God defended him:
For he that feareth God, and loueth his
neighbour, cannot be wounded of the aby
spirit Belial: and he that is shielded with
the feare of the Lord, is safe from harme
both of man and beast, and cannot be o-
uercome because he is helped by the loue
of God which he hath towardes his neigh-
bour. For Joseph besought our father Ia-
cob

cob to pray for my brethen to the Lord,
 that he would not lay to their charges, the
 mischiefe that they had devised agaynst
 him. Whereat Jacob cryed out, O sonne
 Ioseph, thou hast ouercome my hart. And
 therewithall imbracing him, he kissed hym
 two houres together, and sayde: In thee
 shal the prophesie of heauen be resembled
 to the full, concerning the Lambe of God
 and Sauour of the worlde, that the un-
 spotted shall bee deliuered for the wicked
 doers, and he that is without sinne, shall
 dye for the sinners in the bloud of hys
 Testament, to the saluation both of the
 Gentiles and of Israel, and he shall dash
 Belial and his seruantes. My childe[n]
 looke vpon the end of that good man, and
 follow his mercifulnes with a good minde
 that you also may haue a crowne of glory
 vpon your heades. A good man hath not a
 darcke eye: for he is mercifull to all men,
 yea though they be sinners, and haue de-
 uised mischiefe agaynst him. And he that
 doth good, ouercometh euill. 1. by the
 defence of godnesse, and loueth. 2. the
 righteous as hys owne soule. If ano-
 ther. 3. man be honoured, he enuyeth it
 not: if a man be enriched, it greeueth hym

Ieseph
 a right figure
 of Jesus
 Christ.

A good man
 1. Ouercom-
 meth euill.
 2. Loueth the
 righteous.
 3. Envied
 not.

not,

The Testament

4 Prayseth not. If a man be strong .4. or valiaunt, he
the valeant. praseth him, and beleeving him also to be
5 Defen- chaste: he defendeth .5. hym that hath the
deth him that feareth feare of God. He worketh together with
God.

6 Admoni- him that loueth God, and if a man for-
meth the sake y. 6. almighty, he warneth him to re-
sinner. turne agayne. Whosoever hath the grace

7 Pitie- of the good sprite, him doth he loue as his
the poore. owne life. He. 7. pitieith the poore, succou-
reth the weake, and prayseth and honou-
reth God. My children, if ye haue a good

The exam- mynde, euill men shall stande in awe of
ple of a god- you, and vnchristes shall for very shame
ly man con- be conuerted to goodness. So that coue-
uerteth tious men shall not onely depart fro they
sinners. nigardliness, but also giue of their abou-
daunce to the nedye. If ye be good doers,
both uncleane spritis shal flee from you,
and shrewd beastes shall shun for feare of
you. For where the regard of good works
is in the mynde, there darkenesse flyeth
away. For if he do wronng to any holye
man he is sorry for it: and if a holye man
receyue wronng, he pitieith the doer and
putteth it vp with silence. And if any man
betray a righteous soule, and the righteous
pray for his betrayer, the betrayer is

not a little disgraced, and the righteous
be

becommeth much more notable after-
ward, as did my brother Ioseph. The
guilefull spirite of Belial hath no power
ouer a good mans mynde: For the Angel
of peace guideth his soule. He looketh not ^{The pro-}
affectionately vpon corruptible thinges, parties of
ne rakketh together riches in the desire of a righteous
voluptuousnesse. Hee is not delighted ^{man.}
wyth pleasures, hee grieueth not his
neighbour, he stuffeth not himselfe with
meate, neither wandereth he in the pride
of hys eyes: for the Lord is his portion.
He taketh no glory for geuing god coun-
sell, he passeth not how men dishonour
him, neither can he skill of any guile,
vntruth, strife, or slaunderousnesse. For
the Lord dwelleth in hym, and inligh-
teneth his mynde, and he reioyceth be-
fore all men in a good time. A god minde
hath not two tounys, one to blesse wyth,
and an other to curse with: one to slau-
nder wō, and an other to honour with: one
of sorrow, & an other of ioy: one of quiet-
nes, & an other of trouble: one of dissimu-
laciō, & an other of truth: one of p: uertyp,
& an other of riches: but it hath one only
dispositiō, pure & vncorrupted towards al.
It hath no double sight nor double hering.

The Testament

For in all thinges that he doth, speaketh, or saeth, he knoweth that the Lord beholdeþ his hart, and therfore he cleaseth his mynde, that he may not be founde faultie before God and man. But all the woorkes of Belial are double, and vitterly voyde of simplicitie. Wherefore my childeñ, shunne the naughtinesse of Belial, for at the first he delighteth those that obey him, but in the end he is a sword, and the Father of seuen mischies. For when the mynde hath once conceiued by Belial, it bringeth forth, first envy, secondly desperatenesse, thirdly sorrow, fourthly bondage, fiftly needinesse, sixtly troublesomnesse, and seuenthy desolatiō: and for that cause was Cain tormented with seuen punishments by God. For in seuen yeare together God brought every yeare a new plague vpon Cain. Two hundred yeares he suffered, and in the nine hundredth yeare, the earth was made desolate with the flood, for his righteous brother Abeis sake. In seuen hundred yeares is Cain iudged, and La-mech in seuentie tynes seuen: for they that are like Cain in spitefulness and ha-tred towardes their breþren, shalbe pu-nished with the same punishment for e-uer

Disobediece
the ffather
of seuen mis-
chies.

1. Envy.
2. Despera-tion.
3. Sorrow.
4. Bondage.
5. Neediness.
6. Trouble.
7. Desolatiō

An example
of Cain.

uer as he was. You therfore my children
eschew malice, envy, and hatred towards
your brethren, & cleave to goodness and lo-
vingnes. He y^e hath a mind clean in loue,
loketh not vpon a womā in way of lechery.
For he hath no defilyng in his hart, be-
cause the spirit of y^e Lord resteth in him.

For as the Sunne is not defiled by shyn-
ning vpon a puddle or dunghill, but doth
rather dry vp and drie away the stinch:
even so a pure minde shryueth agaynst y^e
uncleanesse of the earth, and ouercometh
it, but is not defiled it selfe. And I per-
ceiue by the sayinges of the ryghtuouse
Enoch, that there shalbe euill dædes a-
mong you. For ye shal defyle your selues
with the fornication of Sodome, and pe-
rish all saue a few, and multiply inordi-
nat lustes in woemen, and the reigne of
the Lord shal not be among you, for he
shall take it away sodenly. Neuerthelesse
the Lordes temples shalbe made in our
portion, & it shalbe glorious among you.
For the Lord himselfe shal take the king-
dome vpon him, and the twelue trybes ^{A p[er]i}
shalbe gathered together there, and ^{of the} all ^{uitie}
nations shal resort theither, vntill the ^{Chr}
most hyghest send his saluation in the vi-

In apt simi-
litude to a
pure mind
resting sinne.

The Testament

s p a s =
- 27. he com g o: the s p i r i t e.
f his as-
t i s a b e-
i c i t e to see
d o d
E a m
t i l

sitation of his onely begotten. And he shal enter into the first temple, and there the Lord shall suffer wrong, and be despised and be lifted vp vpon a peece of timber, And the veyle of the temple shalbe rent asunder, and the spirit of the Lord shall come downe vppon the Gentiles poured out as fire. And rising vp from the graue, he shall ascend from earth to heauen. He shall remember how base he hath bin vp, on earth, and how glorioius he is in heauen. When Joseph was in Egipt, I longed to see hys person, and the forme of godly man. his countenance. And through the pray-
ers of my Father Iacob, I sawe hym a-
wake in the day in hys full and perfecte
shape. Now therefore my Children,
knowe ye that I shall dye. Wherefore
deale every of you truely and rightfully
with his neighbour, worke ye iustly and
faithfully, and keepe ye the lawe and
commaundementes of the Lord: for that
do I teach you in stead of all inheritaunce.
And geue you the same to your Children
vpon an euerlasting possession. For so dyd
Abraham, Isaac, and Iacob: they gaue
vpon all these thynges for an inheritaunce,
saying: keepe the Lordes Commuandes-
mentes

mentes, till he reueale hys saving healt^h to all nations. Then shall ye see Enoch ^{the p^{rophet}}, Noe, Sem, Abraham, Isaac, and Iacob, rising at hys right hand with ioy ^{of Ch^{rist}} fulnesse. Then shall we ryse also euery Th r^{em} br^{es} to his owne scepter, worshippynge the etern^{al} king of heauen, which appeared on eart^h ^{judg^{ement}} in the base shape of man. As many as beleue in him shall reioyce with him at that tyme. And all these shall rise agayne to glory, and the residue unto shame. And the Lord shall first of all iudge Israell for the unrighteousnesse committed agaynst him, because they beleued not in God that came in the fleshe to deliuer. Then shall he iudge all nations, as many as beleued not in him when he appeared vpo earth, and he shall reprooue Israell among the chosen of the Gentiles, as he reprooued Esau in the Madianites that seduced hys bretheren by fornicatioⁿ and Idolatry, who were estrauenged from God, and fell away from the inheritance of the Childeⁿ because they feared not God. But if you walke in holinesse before the Lord, ye shall dwell in hope agayne in me. And all Israell shall be gathered to the Lord, and I shall no more be called a rauening

L.y.

Wolfe

The Testament

Wolfe for your robberies sakes, but I
shall be called the Lordes workeman,
which geueth fode to such as doe good,
And in my seede shall be raysed vp the be-
loued of the Lorde, whose voyce shall be
heard vpon the earth, and he shall geue
new knowledge, and inlighthen all nati-
ons wþt the light of vnderstanding, and
shall come vp to saue Israell. He shall
take from them as a Wolfe, and geue to
the Synagog of the Gentiles, and conti-
nue in the Synagog of the Gentiles vnto
the worldes ende. He shall be amonge
their Princes as musicall melodie in the
mouthes of all men, and his doinges and
sayinges shall be written in holy bookes.
He sha l be the Lordes dearling for euer-
more: And as concerning hym, my Fa-
ther Iacob saught me, saying: He shall
amend the defaultes of thy Trybe. And
when he had ended these sayinges, he
commaunded hys Children to carye hys
bones out of Egyp, and to burye them
in Hebron by his Fathers. So Benia-
nin dyed a hundred and nine and twenty
yeare olde in a good age, and they put
y whole in a Coffin, and in the foure score
and eleuenth yeare before the departure

of

of the Israelites out of Egypt, they and
their Brethren conueyed their Fathers
bones priuely agayne into the land of
Chanaan, and buried him in Hebron
at the feete of hys Fathers, and return-
ed agayne out of the land of Cha-
naan, and dwelt in Egyp, till
the day of their departure
thence all together.

FINIS.



Y^EH^OW these Testamentes of the
twelue Patriarches, were first
founde, and by whose meanes
they were translated out of
Greeke into Latine.



These Testamentes were
hidden and concealed a
long tyme, so as our tea-
chers and the auncient
Interpreters coulde not
 finde them. Which thing
happened through the spitefulness of the
Iewes, who by reason of the most evident
manifest, and often prophesies of Ch^rist
that are written in them, did hide them a
ong while. At length the Greekes being
very narrow searchers out of auncient
writinges, sought these Testamentes
warely, & got them more warely, & tran-
slated them faithfully out of Hebrew into
Greeke. Neuerthelesse, thys writing con-
tinued yet still as unknown, because there
was not any man to be found, y^e was skil-
ful both in y^e Greeke and Latine, nor any
Interpreter that might procure the trans-
lation of this notable worke, vntill the
tyme of Robert the second, surnamed
Brothead Bishop of Lincoln, who sent
diligent

diligent searchers as farre as Greece, to
fetch him a copie of the sayd wrytyng w-
out respect of thare charges which he
bare most liberally. Therfore to continu
the remembraunce of those most lightsome
prophecies to the strengthning of the chris-
tian faith, that reuerend Wyshop did in
the yeare of our Lord 1242. translate the
plainely and faithfully, worde for worde,
out of Greeke into Latin, (in which two
tongues he was counted verye skilfull,) by
the helpe of M. Nicholas Greeke,
Parson of the Church of Dachet, and
Chaplain to the Abbot of Saint Albans
to the intent that by that meanes the eu-
dēt prophecies which shine more brighter
then the day light, might the more glori-
ously come abroade to the greater confus-
ion of the Jewes, and of all heriticks
and enemys of the Churche of
Christ, to whom be praise
and glory, for ever,
Amen.

FINIS.



F. 2. 18. 45

AT LONDON
Printed by John Daye,
dwellyng ouer Aldersgate.

*¶ Cum Gratia & Priuilegio
Regiae Maestatis.*



616

284

Wey

Stück 501

AM
2